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The World Council of Churches

by PAUL G. SCHROTENBOER*

The World Council of Churches enjoys a distinction that few organizations attain: everyone has to take a position with regard to it; it simply cannot be ignored. Not even Vatican II has drawn as much reaction as has the World Council of Churches.

The Reformed Ecumenical Synod is no exception in this respect for it too has made an evaluation of the World Council. The RES of Edinburgh 1953 already advised its member churches not to join the World Council of Churches. On three subsequent occasions (1958, 1963, 1968) the RES reaffirmed this position.

It has become increasingly clear to the RES however that it needed to do more than simply counsel its churches not to join the WCC. The responsibility and concern of the reformed churches, it was recognized, extends as well to the churches within the ecumenical movement as to others. The most recent RES assembly, therefore, instructed its Interim Committee *to request a consultation with the* WCC secretariat to convey the sentiments of the RES regarding the World Council of Churches.

The need for more direct contact with the WCC prompted the Interim Committee to authorize the General Secretary to attend the Fourth Assembly of the World Council of Churches in Uppsala in July 1968 as an observer. This report is based in large part upon what I saw and heard in Uppsala.

Several months have past since the Uppsala Assembly. In that time countless reports have been written about the WCC and its Fourth Assembly. In October the **Uppsala 68 Report** appeared. The impression gained at the meetings of the Assembly have been confirmed or challenged in the numerous reports which crossed my desk and have been fortified by a rereading of the materials in the published report. The page references below are to the **Uppsala 68 Report.**

It was my privilege at Uppsala to attend the meetings of Section I, The Holy Spirit and the Catholicity of the Church. The report of this section in my view is far and away the most acceptable of all the six reports.

No one would want to take exception to the statement in the Holy Spirit and the Catholicity of the Church that "Members of the Church should reflect the integrity and wholeness which is the essential character of the Church. One measure of her internal unity is that it is said of believers that they have but one heart and one soul (Acts 4:32; Phil. 2:1-12). There are then two factors in it: the unifying grace of the Spirit and the humble efforts of believers, who do not seek their own, but are united in faith, in adoration, and in love and service of Christ for the sake of the world. Catholicity is a gift of the Spirit, but it is also a task, a call and an engagement." Nor could one complain against the Report's insistence that "the church is therefore apostolic because she remains true to the faith and mission of the Apostles" (p. 16) and that we need "a fresh understanding of the unity of all Christians in all places" (p. 17).

The World Council of Churches is a large, complex and changing organization. Therefore it is not easy to assess this ecumenical body accurately. I write this report, nevertheless, with the hope that it will help those who read it to avoid any condemnation which fails to take account of the variety that exists in the Council activities as well as the mixture in its membership. One must distinguish between Council input and output, between the Council's Assembly and its churches, and between the staff and the constituent churches. The World Council composite is an amazing diversity and conflict of theological, cultural and political viewpoints. Any true appraisal of the WCC will have to bear in mind its world wide mosaic nature.

By the same token, just as one should avoid quick and easy condemnations of the Council, lest he misrepresent it, so too he should avoid the facile approbation that interprets every action and statement in such a favorable light as to mean that all changes that occur in WCC ranks are a proof of the renewing power of the Holy Spirit. The truth of the matter would appear to be somewhere between these two extreme positions.

In this report I would single out a number of significant trends and characteristics of the World Council of Churches. My report is admittedly fragmentary but, I trust, fair and truthful.

1. Due largely to the new influence of the Orthodox churches in the World Council of Churches, many of its 'theological' statements have become more noticeably biblical and orthodox than its previous deliverances.

In matters of theology the 140 delegates from the Eastern Orthodox churches spoke with one voice for their theological convictions. The affect of their contributions to the Assembly was apparent in many points. In the meetings of sub-sections and the sections as well as the plenary sessions, one heard repeatedly — in response to a formulation proposed by some non-Eastern delegate or by the drafting committee — this refrain: 'the formulation is not acceptable'. This occurred not only in the discussion of the section reports but also of the official Message of the Assembly to which, on the insistance of a spokesman of the Orthodox churches, the words **Holy Spirit** were added.

One should be careful not to conclude from the fact that the finished document is more biblical [illegible] that therefore the majority of the delegates wanted the report to be more and no less a retelling and explication of the Scripture message. It may rather be asked whether the documents did not result in greater degree from the desire of the Assembly to reach a consensus than to speak 'according to Scripture'.

David L. Edwards in his personal comment on the report of the Section on Worship described how that document got its final shape: "Some of the secular theology was cut. So was a plea for 'silent love' in prayer. A long paragraph describing the Eucharist was omitted in response to protests from members who said that even the word 'Eucharist' was unknown to their churches — churches which celebrated the Lord's Supper infrequently and with a simple devotion. Negative attacks were also avoided. A thesis which mentioned 'our justified reaction against the perils of an inward-looking pietism' was struck out. So was a thesis which declared that 'the corporate worship of any church . . . should not be fixed in uniform or unchanging patterns'. We learned to be more diplomatic" (p. 85).

2. The WCC Assembly openly recognized the many great differences in emphasis, in viewpoint, and in the message of the member churches and the delegates.

Two hundred forty churches from all continents can hardly be expected to be all the same. Nor can their delegates to the World Council Assembly be expected to hold identical views on all the subjects on the entire docket. Actually there was not only a great variety of viewpoint expressed, in many instances there was also an open recognition of these differences. The honesty of this recognition was refreshing.

The Report on the Holy Spirit and the Catholicity of the Church, for example, admitted that at the very time when "the Holy Spirit is producing such promising fruit, we are confronted with the fact that the basis of our endeavour for unity is being widely questioned" (p. 3). A 'secular catholicity' claims that the church should s[illegible]k its unity in solidarity [illegible] more closely together. "Secular society has produced instruments of conciliation and unification which often seem more effective than the church itself" (p. 17). That the Report was not merely voicing an opinion of people outside the Council may be seen from the comments of Dr. Hans Ruh, delegate of the Swiss Protestant Church Federation to the Assembly: "We must examine ourselves and see whether we are simply copying something that is happening in the world around us. We have to see that our ecclesiastical catholicity does not remain behind the catholicity of this world" (p. 10).

The Assembly recognized, after making a persistent effort to reach agreement on the Report on the Holy Spirit and the Catholicity of the Church, that it had to be content to state that the document was only an "agreed summary of matters considered in the Section." In open recognition of the failure to reach agreement, the concluding sentence of the Report said, "A variety of theological positions was expressed in honest and vigorous interchange, and the convergence of thought convinces us that further substantial progress can be made in the future" (p. 19).

The Report does not mention, however, that Section I at the close of its deliberation decided without dissent to request the Assembly not again to ask for the preparation of a theological document under the circumstances that prevailed at Uppsala. There were too many people holding too many views on too many points, and there was too little time.

3. The main work of the Assembly was non-theological. Much of it was also non-ecclesiastical.

Most of the input (the speakers, films, displays, etcetera) was of a non-theological nature. Most of the output (the resolutions that were passed and the statements that were adopted or received) was likewise. Reflecting the mood of the Western countries the Assembly emphasized world economic development, the balance of power, disarmament, justice and peace in international affairs, and new styles of living. In other words, the accent was in large part upon activities which generally have not been considered the church's proper domain. Part of the 'newness' of the Assembly was its insistence that the church concern itself with the moral dimensions of secular affairs on a world scale.

At no place was the task of the church clearly spelled out. It was with some reluctance, on the insistence of evangelical delegates, and to the chagrin of the youth participants, that the Assembly changed the Report on **Renewal in Mission** so that the spiritual needs of people who do not know Christ received attention.

The emphasis of the Fourth

(Continued on page 2)

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SHIP IN THE DESERT—With the aid of three Beduma tribesmen—"the greatest living experts on constructing and sailing reed boats"—explorer Thor Heyerdahl (right) supervises construction of a papyrus reed craft at Giza, U.A.R. The boat, to be completed in May, will be sailed from Morocco across the Atlantic to "somewhere in Central America" by the explorer and a crew of six.

Count the cost

"Count the cost" is a statement heard many times in the struggle school, labor, university. "Count the cost before you build". It is a text from the Bible — so we certainly should listen to it.

One group of people say, "You must build your church, your school in the faith that God will provide for it." Another group says, with a Bible text, "You must count the cost before you build a tower otherwise they will laugh at you because you were not able to finish your plans." What did Jesus mean to say when he made this statement? We must read it in the context and start with Luke 14:16-25. There we find the parable of the excuses. Many were invited to the Great Supper, but they excused themselves. Open your Bible and read what Jesus said in Luke 14:26, "If any man come to me and hate not his father and mother and wife and children and brothers and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Jesus wants to say that those excuses were not valid. The one who married a wife, just said: "I cannot come." The others added: "I pray thee have me excused." But Jesus says: "You cannot be my disciple if you do not hate your wife and children or father and mother — or yourself." Hate? Why hate your loved ones? Jesus wants to say that if you put your wife and children and father and mother first, before Jesus, then you cannot be a good disciple.

If your wife or relations are an obstacle on the way to the Great Supper whereto you are invited, you cannot be a good disciple and you might as well turn your love into hate. For this is not true love — a love that keeps you away from Jesus Christ. We know of several cases where it is exactly that way that a husband or wife, a father or mother, or children or our own life keep from being a good disciple of Jesus.

Jesus did not say that it will be easy to follow him. No, it will be a cross. Bear your cross. They might crucify and tease you for taking your stand, for standing up for Jesus. You must hate what hinders you on the way to Jesus. tal and spiritual depressions and physical troubles. Take that cross — come after Jesus.

Now proceed the reading of Luke 14 with verse 28. "For which of you . . ." The word "for" indicates the relation with the previous verses. "For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest, haply, after he hath laid the foundations and is not able to finish it, all that behold him, begin to mock him, saying: 'This man began to build and was not able to finish'."

Jesus speaks about discipleship — about the following of Him. As indicated in the verses 26, 27. If you have accepted the invitation to his Supper — to follow him — count the cost first. For it is going to cost you something. No excuses help. See if you are able to finish your discipleship to the end. You have laid the foundation — you say you are a Christian — you made the profession of your faith — you have communion with the Lord. Now do you have faith to go with Jesus all the way? Your Christian calling requires a 100% dedication — complete involvement. All of life for Jesus Christ. Did you realize that, when you became a Christian? Let not a father, mother, husband, wife, or children keep you from being a complete dedicated Christian.

Jesus is not satisfied with half a Christian life. That is why He warns us, when we want to be his disciple. If you want to, you have to give up a few things. Are you able to do that? Are you going to keep that up? When Christ requires more of your love, your time, or your money, and some of your favored plans have to go out?

Have you counted the cost of all that? Are you ready to take that? Count the cost of being a Christian. The consequences of being a Christian can mean that we have to build churches and schools and other organizations. Therefore, count the cost if you decide to be a follower of Christ.

Rev. J. H. Binnema,
Galt, Ontario.

DE POSTSCHAAL slaat door !



HOE LOSSEN WE DIT OP?

Dat de Postmaster-General iets moest doen om aan de eisen van zijn postmensen tegemoet te komen, begrijpen wij. Toen de algemene posttarieven werden verhoogd, zagen wij ons in januari j.l. genoodzaakt de abonnementsprijs van ons blad met 50¢ per jaar te verhogen.

Nu is echter per 1 april een nieuwe verhoging ingevoerd voor second class mail (dit is het tarief voor kranten, tijdschriften, etc.). En dit nieuwe tarief is veel hoger dan wij hadden durven denken.

Voorheen betaalden wij voor de verzending van Calvinist-Contact ongeveer $33 per week. Met ingang van 1 april j.l. is dit echter verhoogd tot $159 per week, een verhoging dus van 500%. Dit betekent, dat wij in plaats van $1650 per jaar aan porto, nu meer dan $8000 per jaar aan de posterijen moeten betalen. Een verhoging van kosten van meer dan $6000 per jaar.

U begrijpt, dat wij hiervan geschrokken zijn. En de vraag hoe dit verschil goed gemaakt kan worden is gemakkelijker gesteld dan beantwoord.

Wat moeten wij doen?

WIJ ZOUDEN DE UITGAVE VAN ONS BLAD KUNNEN STOPZETTEN, ZOALS VELE BLADEN GEDWONGEN ZIJN TE DOEN.

Niemand zou echter bij zulk een besluit zijn gebaat. Ook de post niet.

Wij hebben daarom naar een andere oplossing gezocht. Hoezeer het ons ook spijt, maar een ieder zal begrijpen dat wij onmogelijk de bestaande abonnementsprijs kunnen handhaven. Deze verhoging zou echter zeer laag gehouden kunnen worden indien onze abonnees willen helpen de circulatie van ons blad op te voeren.

Natuurlijk, meer kranten drukken en verzenden kost ook geld, maar wij hebben uitgerekend, dat wij als weekblad kunnen blijven voortbestaan indien wij vanaf 1 mei 1969 $6 in plaats van $5.50 per jaar mogen rekenen, gecombineerd met een toename van 1500 nieuwe abonnementen.

Is dit mogelijk? Wij geloven van wel.

Er zijn nog steeds verscheidene mensen, die ons blad niet lezen of die het samen met anderen lezen. Vrijwel iedere abonnee kent vrienden of familie leden, die Calvinist-Contact zelf nog niet krijgen. Bel zo iemand even op of ga er even langs. Voor slechts $6 per jaar (dat is 12 cent per week, hetgeen minder is dan de prijs voor een TV Guide) kunnen deze mensen iedere week een christelijk blad in huis hebben. Natuurlijk zullen wij Uw moeite graag belonen met een boek of met een zwaar verzilverd theelepeltje.

Als blad moeten wij op onze eigen benen staan. Wij ontvangen geen subsidies of collecten. Daar vragen wij ook niet [illegible] hopen wij dat al onze abonnees als een man achter ons gaan staan om dit kleine stukje christelijk perswerk in dit land te handhaven. De verhoging van de posttarieven is ernstig, maar met de samenbundeling van krachten zullen wij deze bedreiging overkomen.

CALVINIST-CONTACT

Church Announcements

CHR. REF. CHURCH

Called

to New Glasgow, N.S. (Truro, N.S. calling church) Rev. J. Binnema of Galt, Ont.

Declined

for Montreal, Que., Rev. A. Kuyvenhoven of Hamilton 1, Ont.

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The Bethel Christian Reformed Church of Acton, Ont. has changed the times in their worship services to 10 a.m. English; 2.00 p.m. 1st and 3rd Sunday in the month Dutch; 4.00 p.m. English.

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INSTALLATION OF REV. DEBRUYN AT WINDSOR, ONTARIO

After a vacancy of only three and one-half months the Christian Reformed Church of Windsor was happy to welcome its new missionary pastor, Rev. H. DeBruyn, who came to us from Fredericton, N.B.

Our counselor, Rev. J. DeJong from Essex, was in charge of the installation service on March 14, 1969. Rev. C. Tuyl from Wallaceburg delivered the sermon entitled "Touching His Garment" based on Mark 5:21-43. Rev. DeJong read the form of installation and the admonition to the congregation and Rev. Van Weelden read that portion of the form which is an admonition to the pastor.

After the benediction was pronounced by Rev. DeBruyn words of welcome were spoken by Rev. Heersink on behalf of classis, Rev. Spoor on behalf of the classical Home Missions Committee, Rev. C. Tuyl as representative of the Home Mission Board, representatives from the First church of London, Ont. and the Vice Chairman of our consistory. We enjoyed an hour of fellowship and getting acquainted.

On Sunday March 16 Rev. De Bruyn delivered his inaugural sermon entitled "How Not to Build".

We are grateful to our Lord for providing us with an undershepherd to guide us in the green pastures of His Word.

H. Nymeyer, Clerk

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SECOND CHRISTIAN REFORMED CONGREGATION ORGANIZED IN ABBOTSFORD, B.C.

When Mr. Maclure bought the 160 acre townsite of Abbotsford for $2.50 an acre just before the turn of the century, he could not have foreseen that in 1969 this townsite and surrounding area would have grown to a population of over 25,000 people. This hub of the Fraser Valley, located 45 miles East of Vancouver, 3 miles North of the U.S.A. border, alongside of the new Trans-Canada-Highway, bases its livelihood mainly on agriculture — dairying, poultry and small fruits. Due to its costal B.C. climate, with less rainfall and a few degrees warmer in summer than Vancouver, people have started to realize that a long summer and a short winter have many advantages.

In 1950 a group of Dutch immigrants together with some old timers organized a Christian Reformed Church in a building, which is now used as a gymnasium by the christian school. By 1960 the group had grown to 120 families and by 1968 to 230 families. For a while double services were held, till it became obvious that a second congregation should be organized. With the consent of classis B.C. this organization took place on March 3 during a special church service in the first church with the full existing consistory present and the Rev. T. Heyboer, who has seen this congregation grow over the last 10 years, leading the service. Rev. Heyboer held an inspiring sermon on the first part of verse 1 of Psalm 127 "Except the Lord build the house", after which the 59 voting members held a free election for office bearers. This time consuming important work was too much for some members. Towards midnight some had left for their beds, among whom was a deacon elected on the last ballot. While the congregation sang a few hymn verses, a member rushed over to the elected deacon's home who was resting his weary body in bed. After getting dressed he was rushed back to the singing congregation and together with his elected colleagues installed in his new office.

Sundaymorning, March 23 was the last combined meeting of the two congregations. In the afternoon the second church met for the first time in the same building as where the first church started. Rev. J. Hofman of Lynden delivered the first sermon. We here in Abbotsford are rejoicing as we count our blessings one by one. A new birth, a new start with an old bible from which fresh waters flow.

May we kindly request church secretaries to record the following officers in the yearbook:

J. Kingma Sr., Vice-President, 33511 King Road, Abbotsford, B.C. — tel. 859-4395.

A. Spyker, Secretary, 33715 Morey Ave., Abbotsford, B.C. — tel. 853-3832.

G. Anema, Corresponding Secretary, 33429 Harris Rd., Matsqui, B.C. — tel. 826-7034.

H. Vos, Treasurer, 6185 Beharrell Rd., Matsqui, B.C. — tel. 826-7535.

B. Wester, Deacons' Secretary, 2633 Ware Rd., Abbotsford, B.C. — tel. 859-9705.

THE WORLD COUNCIL OF CHURCHES

(Continued from page 1)

Assembly upon the social and economic was illustrated in its approval of the Official Report of the World Conference on Church and Society (Geneva 1966). Before the meeting in Uppsala, a WCC leader said that the Geneva Report was only 'input' and that the World Council of Churches was not to be held accountable for it. But with the decision to recommend the Geneva Report to the churches for their study, 'input' became 'output' and responsibility was accepted.

My overall impression of the Fourth Assembly is that the activities of Life and Work overshadow those of the International Missionary Council and the Faith and Order Commission.

4. There was a marked trend away from the 'vertical' to the 'horizontal'.

In what was one of the most impressive addresses to the Assembly, (The Mandate of the Ecumenical Movement) Dr. Willem Visser 't Hooft warned of the danger that the church concern itself too exclusively with human relationships in the world. He told the Assembly that there can be no horizontal advance without vertical orientation. He decried the 'primitive oscillating movement' of going from the one extreme to the other, i.e., from the concern with God's saving action in the life of individuals to the concern with human relationships in the world, and back again.

The address of Dr. Visser 't Hooft was loudly applauded but [illegible] generally ignored. One of the youth respondents immediately challenged his thesis that human relationships need a vertical orientation. Dr. Elizabeth Adler said, "What appears to me to be more important and more actual than the emphasis on the belonging together of the horizontal and vertical dimensions is the belonging together of talking and doing. - - - A testimony which is only verbal will not be accepted from us in the world. If we actually change the world — that will count." The will to change the world, to make it more human, less racist, less unequal in opportunity and goods, received far more support than the determination to orient all human relationships to God's salvation of mankind in Christ.

(To be continued.)

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TERUGGANG

In het nummer van enige weken geleden plaatsten wij een uitvoerig verslag van de Evangelical Fellowship of Canada. Eigenlijk waren het twee verslagen, en beide waren enthousiast. Degenen, die er geweest zijn hebben genoten. In een der verslagen werd zelfs gesproken van een "feest".

Daar kunnen wij helemaal inkomen. Maar vergeet niet, dat wat er op die conferentie besproken is eigenlijk een weerslag was van een zekere onvoldaanheid over de activiteit van de kerk. Men heeft ingezien en men heeft het elkaar verteld, dat zoals het nu is gesteld met de christelijke kerken, het niet door mag gaan. Het is natuurlijk goed, dat men dit tegen elkaar zegt, maar het belangrijkste moet nog komen. Waar men over gesproken heeft, zal nu in de praktijk moeten worden omgezet. En dit kan wel eens moeilijker zijn, dan het nu lijkt.

In hetzelfde nummer van ons blad plaatsten wij een overzicht van de gang van zaken in de Christian Reformed Church in Canada. Die cijfers gaven niet veel reden tot juichen. Van andere kerken zijn ons deze gegevens niet bekend, maar wij twijfelen of die andere kerken een ander, beter geluid kunnen laten horen. En met die andere kerken bedoelen wij dan de kerken van gereformeerde gezindte.

In "The Banner" van 4 april heeft professor Harold Dekker de cijfers van de Christian Reformed Church nog wat verder uit elkaar gehaald. Prof. Dekker doceert zending aan Calvin Seminary. Wij nemen een paar van die cijfers over. De toename van het aantal leden van de Christian Reformed Church, met inbegrip van gedoopte kinderen was:

van 1958-1962: 22 per cent
van 1963-1967: 8.9 per cent
in het jaar 1967: 1.2 per cent
in het jaar 1968: 0.09 per cent.

Er zijn geen tekenen, die er op wijzen, dat er verandering in deze trend te verwachten is. Dat wil dus zeggen, dat als dit zo doorgaat de Christian Reformed Church (en waarschijnlijk ook de andere reformatorische kerken) op hun retour zijn. Alleen de Christian Reformed Church geeft voor haar zending en evangelisatie per jaar millioenen dollars uit, maar de cijfers bedriegen ons niet: die kerk loopt terug. En als het inderdaad waar is, dat eenzelfde beeld door de andere reformatorische kerken zou kunnen worden getoond, dan is de enige conclusie dat de gereformeerde overtuiging op haar retour is. De conventie van de Evangelical Fellowship en de millioenen dollars voor de zending en evangelisatie ten spijt.

Aan het einde van zijn artikel vraagt professor Dekker, waaruit dit toch te verklaren is. Tegenover de cijfers die professor Dekker publiceerde staat wel, dat er meer theologische studenten aan Calvin Seminary studeren, maar dit zegt niets van het probleem. Boze tongen beweren, dat de toename van theologische studenten meer met de draft (dienstplicht) heeft te maken, dan met het ambt van predikant. Als je theologisch student bent, kom je blijkbaar vrij van militaire dienst.

Nu kan men alle soorten antwoorden bedenken op vragen zoals: zijn we te dogmatisch, is onze boodschap wel afgestemd op deze tijd, zien wij onze taak nog wel op onderwijsgebied en sociaal terrein, is er iets verkeerd met onze communicatie? En overal is misschien wel iets dat om verbetering vraagt.

Maar waar het ten diepste op neerkomt is dat de kerk even sterk is als de individuele leden. Wij kunnen grote kerken bouwen en vele organisaties stichten, maar als die niet bevolkt en gedragen worden door mensen, die zeer persoonlijk voor God leven en echt geloven, is het einde in het zicht. Zou het daaraan misschien haperen in de reformatorische kerken? De vraag stellen is waarschijnlijk haar beantwoorden.

Als ik God echt lief heb, als Hij het centrum van mijn leven is en het doel tevens, dan kan het niet anders of er gaat iets van mij uit. En als de mensen, die samen een kerk vormen, gebruikt willen worden voor Gods doel en metterdaad "Gods mede-arbeiders" willen zijn voor Zijn plan en voor Zijn Koninkrijk, dan heeft zo'n kerk geen onzekere toekomst. Volstrekt niet. Zo'n kerk heeft innerlijke kracht en er gaat tevens aantrekkelijkheid van uit. Wij houden niet zo erg van woorden als "re-dedication" en "re-affirmation of faith", maar een zich opnieuw bezinnen op het enige doel van ieder individueel kerklid zal vele van die vragen beantwoorden. Het lijkt ons toe, dat de teruggang van de kerken in de eerste plaats gezocht moet worden in de teruggang van het persoonlijk geloofsleven van de individuele gelovige. Zelf-onderzoek en zelf-correctie zijn niet gemakkelijk, maar ze werken zeer heilzaam.

D.F.

★ ★ ★

EEN BREUK

Het heeft er alle schijn van, dat de christelijke radio- en televisie-uitzendingen in Nederland in tweeën uiteen zal vallen. Reeds eerder hebben wij geschreven, dat er een aantal mensen ontevreden was met de gang van zaken in de N.C.R(adio)V. en er ernstig over dachten zich van deze vereniging af te scheiden en een nieuwe vereniging te stichten.

Een vriendelijke lezer zond ons nu een circulaire, die de nieuwe vereniging, bekend als "Stichting De Evangelische Omroep", verspreid heeft. Deze circulaire is gedateerd 6 februari 1969, op welk moment deze stichting 14150 leden telde. Dat is 850 minder dan het vereiste aantal om een zendmachtiging aan te vragen. Die 850 zullen er ook wel komen. En als ze er zijn, dan wordt de breuk in de christelijke radio in Nederland een feit.

Er zal wel niemand zijn, die zich hierover verblijdt. De waardering voor de NCRV zal niet altijd unaniem geweest zijn, maar het valt moeilijk te ontkennen, dat ze een christelijk communicatie middel was dat veel in Nederland heeft betekend. Komt er straks een andere stichting, dan zal het effect van een christelijke radio niet alleen verdeeld, maar tevens gedeeltelijk van kracht worden beroofd.

Dat is zeer te betreuren. Wij weten niet de achtergrond van dit gebeuren. Het schijnt, dat de Stichting De Evangelische Omroep heeft getracht de NCRV in andere banen te leiden, maar dat dit niet tot het gewenste resultaat heeft geleid.

Een breuk in het christelijk getuigenis betekent een breuk in de kracht ervan.

D.F.

Meningen over DE NIEUWE THEOLOGIE

In de loop van de laatste weken hebben wij verschillende brieven en artikelen ontvangen, waarin lezers hun mening weergeven ten aanzien van de nieuwe theologie. Ten dele zijn deze brieven en artikelen een reactie op Dr. Kooistra's artikelen over het boek van Dr. Kuitert "Verstaat gij wat gij leest?", maar anderzijds zijn zij eveneens spontane uitingen. Wij hebben reeds eerder geschreven, dat het opnemen van deze brieven en artikelen teveel ruimte in beslag zou nemen. Wij hebben daarom een soort bloemlezing gemaakt, die wij hieronder laten volgen.

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Het eerste is een artikel van Mr. B. Boulogne in Richmond, B.C., die er voor waarschuwt, dat wij nimmer moeten pogen de bijbel aannemelijk te maken, omdat de bijbel alleen door het geloof kan worden gehoord en verstaan. Mr. Boulogne schrijft onder meer:

"Helaas zijn het niet wereldlingen alleen die de historiciteit van de bijbel in twijfel trekken. Ook onder onze mede-christenen zijn er die de onfeilbaarheid van God's Woord loochenen. Zij doen het echter op een meer verfijnde manier b.v. door te zeggen, dat je de bijbel 'met andere ogen' moet lezen, dat we 'een meer moderne twintigste-eeuwse kijk op de dingen moeten hebben'. Zij noemen het 'de nieuwe theologie' en beroemen zich erop dat ze nieuwe wegen aan het zoeken zijn waarop de moderne mens uiting kan geven aan zijn 'religieuze gevoelens' in zijn pogingen om God te benaderen. Ze beschouwen de bijbel als een boek geschreven door en voor mensen die 'ijverig naar God zoeken'. Rom. 3: 10-12 zegt dat er niemand is die goed doet en niemand die God zoekt. Het is juist andersom: een genadige en liefdevolle God die in nederbuigende goedheid met eindeloos erbarmen de in zonde gevallen mens opzoekt. Gen. 3:15.

Al die pogingen om ongelovigen te 'overtuigen' leiden maar tot een verzwakking van de positie van de bijbel-christen, want zij beschouwen dat als een poging zijnerzijds om de bijbel en het geloof te verdedigen. We weten allen dat een leger-afdeling die zich aan het verdedigen is zich al bevindt in een verliezende situatie. Daarom moet een Christen zich nooit scharen aan de zijde van het defensief. De bijbel zelf heeft helemaal geen verdedigers nodig. Wie denkt er nu aan om een 'tweesnijdend scherp zwaard' te gaan verdedigen? Al wat de bijbel-christen heeft te doen is dat zwaard des Geestes, hetwelk is God's Woord, te gebruiken. Ef. 6:17."

•

Mr. W. C. Homburg in Terrace, B.C. benadert het vraagstuk van een enigszins andere zijde. Hij richt zich meer direct tegen Dr. Kooistra's artikelen, maar heeft ook andere predikanten geschreven over hetgeen zijn geest bezig houdt. Blijkbaar heeft hij nimmer antwoord gehad, want hij schrijft onder meer:

"I am still in the mist. There is more at stake than just some 'interpretation' of Scripture. Faith and nothing less is at stake. Since truth is truth and cannot be changed, can we still trust the Word of God? The whole Bible is 'eastern,' not only the first chapters of Genesis. If we apply the evaluation of Dr. Kuitert in respect to Genesis to all of Scripture (why not?) then I start doubting the historical truth of the virgin birth, the resurrection and the ascension of Christ as well. Dr. Kuitert c.s. are inconsistent and not very 'scientific' in this respect. Why should I believe the miracles, why in heaven and hell, when Kuitert's diagnosis of Genesis 1-11 is true? Then the rest of Scripture must be mythical or just 'wrapping' also! The Bible is 'eastern' from the first page to the last. I want a reliable Bible and not a cameleon that changes colours from circumstance to circumstance. If our 'age' need another Bible or bible interpretation, than I have no use for the Bible at all. Why do those 'scientists' among us not realize this fact?"

•

Mr. J. Vandenberg in Burlington, Ont. schrijft, dat hij eigenlijk een beetje kwaad is als hij de artikelen over Dr. Kuitert's boek leest. Hij meent, dat theologen wel veel argumenteren, maar eigenlijk weinig zeggen. Hier is Mr. Vandenberg's brief:

"First of all there is the problem about the skins, God made coats out of for Adam and his wife. Why is it necessary here to believe that God killed two fur bearing animals to provide men with a 'cover'? Why could it not have been skin, shed by animals in the stages of growth? We know that still in our days the serpent is doing just that and it is very well possible that there were more animals doing the same thing at the time of the paradise story. God could have made the skin 'to size' by using His hands, just like He did when He engraved the Law on two stone tablets. Isaiah says that there will be no death or destruction on the mountain of God (the new earth). This condition existed also in Paradise.

The fall in sin changed all this and the creation God had once called good, now became corrupt and God sent the Flood. There was no evolution but degradation."

•

Mr. Geo. Mechelse in Vineland, Ont., waarschuwt tegen onjuist citeren. Hij zegt dat de nationaal-socialisten in hun tijd zelfs Groen van Prinsterer hebben geciteerd. Mr. Mechelse schrijft dan:

"U bent zelf begonnen met Bavinck in uw artikelen te noemen. U zoudt ons allen een dienst bewijzen als u nu eens uit Bavinck's Dogmatiek voor ons duidelijk maakte, wat Bavinck schrijft over schepping en oorsprong van de mens, etc.

Bavinck probeert, zoals u weet, zeer Schriftgetrouw te zijn. Wat zou zulk een uiteenzetting onder ons verhelderend werken.

Voorts zou u dan b.v. tevens bij het meerdere *bijbellicht* wat wij nu hebben, Bavinck kunnen corrigeren. In mijn 2de druk van Bavinck's Dogmatiek begint de schrijver op blz. 370, 2de deel, 'De leer der schepping wordt alleen uit de openbaring gekend; ze wordt verstaan door het geloof. Hebr. 11:3. Ik hoop dat Calvinist-Contact dit ook wil opnemen. Eigenlijk had ik graag op nog iets anders ingegaan, maar Calvinist-Contact is nu eenmaal geen kerkblad. Ik had namelijk willen vragen, dat onze ambtsdragers, die de Drie Formulieren van Enigheid ondertekenden, niet wat gemakkelijk omspringen met deze ondertekening. Want ik raak vast in die vraag. Zegt onze belijdenis dan niets over de schepping van de mens, de val, enz. Ik geloof van wel. Daarom heb ik onze synode geschreven zich hierover uit te spreken. Meer mensen hebben dit geloof ik gedaan. Het wordt tijd, dat wij weten waar wij aan toe zijn."

•

Mr. H. Hiddema in Grimsby, Ont. verwijst naar een klein artikel in ons blad (7 maart 1969) onder de titel "De Bijbel goedkoper dan ooit". Mr. Hiddema schrijft:

"The Bible is not only getting cheaper, it also seems to be getting smaller. I am thinking about those theologians who claim that certain parts of the Bible are not true anymore. Some time ago I heard someone say at young people, we study the Word of God but we use the New Testament, because it speaks more to us than the Old Testament. Maybe our young people are confused and do not know what to belief of what is written in the Old Testament. Even among our older people we hear the question whether in all these years they have misunderstood the Bible. What to think about 2 Tim. 3:16, 'All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

I am not so much worried about the price of the Bible, but it is the size that worries me."

•

Miss J. Visser of Burlington, Ont. talks about the eunuch, with which Dr. Kuitert begins his book. She writes:

"The eunuch leaves many of us standing in the courtyard of the temple, and laughs. He had stood there a few days before, he had to worship without satisfaction — from a distance because his skin was probably black . . . what matter its colour or condition, he was not a Jew and that's enough to check spiritual growth.

He was not a member of the church.

He had not read the latest books on the Genesis issue.

He was not versed in the philosophy projected by Dooyeweerd, poor man.

Lucky man! He had faith, what hinders me?

And so the eunuch was included in the covenant and he received the sign and seal, for the covenant is important you know. We forget that. No philosophical necessities were basic to his understanding, no reinterpretation of Genesis was needed to reconcile his foreign beliefs to a compromise with fundamentals. So what, if the venerated Goslinga (March 7, C.C.) suggests that as long as HEILBAARHEID is accepted and one bows before the authority of Scripture, one need not lament or fear dangerous denouncement of beliefs.

It becomes a crowded confusion again at Eden's garden, lucky for us we were pushed out once on a sound-proof-promise.

Imagine what traumatic expulsion would have taken place with the wit of the 20th century man as our only hope.

I can scarcely see a covenant line at that with all the rhetory of the C.C. on the subject so far, and the blood atonement is going to be terribly difficult to gain any perspective. And I daresay, we have to begin a series of compromises, and each succeeding generation will have 'fun' with the Kuitert-Kooistra, Geleynse-Goslinga puzzle as time moves on. For time *now* eradicates many boundaries of Christian commitment. Faith and interpretation are conditioned to time, so we read.

'Don't be so ignorant, we're living in a difficult time!' Time has left a yawning hole between faith and fact."

•

Tenslotte zond Rev. L. T. Schalkwyk ons een artikel of eigenlijk een manuscript van een lezing, die hij gehouden heeft voor een mannenvereniging in zijn district. Rev. Schalkwyk werpt zich voornamelijk op het toenemende verschil tussen de intellectuelen en het gewone volk.

"De Gereformeerde geleerdheid ziet dan ook meer en meer neer op het gewone volk, dat de wetenschap niet kent en daarom nog alle verhalen van de bijbel moeiteloos slikt."

De schrijver wijst op het gevaar, dat in plaats van de *ancilla* (het dienstmeisje) de theologie de heerseres van het geloof wordt. Rev.

(Continued on page 4)

Meningen over
DE NIEUWE THEOLOGIE

(Continued from page 3)

Schalkwyk wijst er echter op, dat de Bijbel zegt: "Het is voor de wijzen en verstandigen verborgen, maar de kinderkens geopenbaard." En: "Wie het Koninkrijk Gods niet ontvangt als een kind, zal het voorzeker niet binnengaan."

"Het is niet zonder reden, dat God uitkoos een eenvoudig meisje van de backwoods, om de moeder van Jezus te zijn. En de engelen verschenen in de Kerstnacht niet aan de geleerde heren in Jeruzalem, die druk bezig waren met de vivisectie van Gods Word — maar uitgerekend aan een paar ongeleerde herders, die niet veel meer beschaving hadden dan de Hebreeuwse lagere school. Als het kindje in de tempel wordt gebracht, werkt de Heilige Geest in de harten van een paar mensen uit het Ouden-van-Dagen-Tehuis: Anna en Simeon, *deze* herkenden Hem als Messias.

Rev. Schalkwyk gaat dan verder de historie na om aan te tonen, dat de theologie nimmer heeft geheerst, maar steeds heeft gediend. Vervolgens gaat hij na welke betekenis aan Athanasius moet worden toegekend, en aan Origenes, de Waldensen in de middeleeuwen, Luther en Calvijn. Telkens weer toont hij aan hoe het eenvoudige volk de richting van de theologie aangaf. Dit is zo doorgegaan tot Hendrick de Cock, die door zijn gemeente tot de bijbel werd teruggebracht en tot Abraham Kuyper, die door Pietje Baltus van zijn moderne denkwijzen werd genezen,

Rev. Schalkwyk besluit zijn lezing met:

"Wel komt dan tenslotte de benauwende vraag naar boven: Waarom o Here, moet dan in de kerkgeschiedenis dat bijbelgeloof veelal onder het gewone volk bewaard worden?

Is het misschien de trots van het menselijk hart dat men bij rijkdom of ontwikkeling gaat *vertrouwen* op eigen Rede en Dollar? Al is het dus begrijpelijk, dat door de les uit het verleden evangelische groepen vaak *bang* zijn voor een 'educated ministry', toch hoeft dat niet. Een rijke aan geest *kan* wel het Koninkrijk binnengaan, denk maar aan de 'Vader der gelovigen', die schatrijk was; of Groen van Prinsterer, die duizenden en duizenden guldens bezat. Athanasius was niet bepaald dom, Augustinus was een zeer ontwikkeld man voor zijn tijd, Calvijn en Kuyper zijn door vriend en tegenstander genieën genoemd. Gresham Machen was 'a man of great distinction in scholarship." Het is niet waar, dat een man van ontwikkeling niet dat eenvoudige bijbelgeloof meer kan slikken.

In laatste instantie is het kennelijk niet een beslissing van het hoofd, maar van het *hart*. Een buigen voor de onfeilbare Heer-van-het-Boek, of een niet willen, dat dit onfeilbare boek-van de-Heer ons zal knechten. Om orthodox te blijven moeten wij dus nu niet zo arm en onontwikkeld mogelijk blijven hier in Canada. Moge het degrees *regenen* onder onze mensen, maar laten wij onder dat alles nederig blijven, denkend aan de spreuk van Luther: 'De nederigheid redt.' Dan zal de gegradueerde nog eens graag onder het gewone volk Gods vertoeven, tot versterking van zijn (soms geschokt) geloof."

Wij hebben het hierbij willen laten met onze verontschuldigingen aan allen, die ons hebben geschreven in de een of andere vorm. Wij begrijpen heel goed, dat indien iemand ons iets zendt voor plaatsing, wij een risico lopen als wij gaan verkorten. Het zal duidelijk zijn, dat met zulk een toevloed van kopy er voor ons geen andere weg open was dan verkorten.

Het blijkt wel, dat het onderwerp veel belangstelling trekt. Wij willen er nu niet veel aan toevoegen. Heel in het kort willen wij echter herhalen, dat wij reeds eerder schreven, dat het punt niet is, (niet *mag* zijn althans) of wij de bijbel beeritiseren of dat wij de bijbel moeten verdedigen. De Bijbel is het Woord van God, — dat mogen wij toch wel als ons aller standpunt aannemen. Dat wil zeggen, dat de bijbel de openbaringsvorm is die God gekozen heeft. God spreekt tot ons en dat moet ons ervan weerhouden om de bijbel te benaderen met wetenschappelijke maatstaven. Die kloppen nooit. God Zelf is niet te omvatten met ons menselijk brein en dus is ook Zijn Openbaring aan ons niet te begrenzen door ons menselijk verstand.

Maar als inderdaad God tot ons spreekt in Zijn Woord, dan is het gevolg daarvan dat wij antwoord moeten geven. Het is daarom maar niet een interessant debat, wat wij voeren! Wat de bijbel voor mij is, zal bepalen welk antwoord ik op de bijbel geef. Mijn idee omtrent de bijbel is maar niet iets, waarvan een ander kennis nemen kan, al dan niet met instemming. Mijn ideeën van de bijbel zijn mijn antwoord aan *God*, mijn antwoord op *Zijn* Woord. zo diep-religieus is het.

Het komt ons voor, dat wij aan dit punt niet voldoende aandacht kunnen besteden.

D.F.

PROPOSED HOLIDAY TO HONOUR ONTARIO'S FOUNDER

by Marcus Van Steen

(Can. Scene — Americans have their days to honour Washington, Lincoln and other great historical figures, and Mexicans pay tribute to their famous revolutionary leader, Hidalgo, on a day in May. In all North America, only Canadians appear ready to forget the founders of their nation.

There is one group in Ontario that is working to change this. The John Graves Simcoe Memorial Foundation is seeking to have an annual statutory holiday observed in the province in honour of the first Lieutenant-Governor of Upper Canada. The day would be known as Simcoe Day, commemorating the man who came to the Upper Canadian wilderness in 1792 and laid the foundations of the province of Ontario.

The Foundation, headed by retired real estate dealer and mortgage company executive Norman Long of Toronto, has one major achievement to its credit. Formed in 1964, it raised the necessary money to allow the Province of Ontario to acquire the chapel in Devon, England, where Simcoe lies buried.

"The main purpose behind our annual Simcoe Day proposal," says Mr. Long, "is to ensure that our young people know something about the man who had the vision to see that this land between the lakes would be a great and prosperous empire." "The land between the lakes" is a quotation from a dispatch which Simcoe sent home to London in 1793, predicting that the colony then called Upper Canada would one day be the heart of a rich and populous nation.

Simcoe established the British parliamentary system in the new colony, created a stable currency, introduced the British system of law and, among other things, outlawed the slave trade — making Ontario the second country in the world (Denmark prohibited slavery in 1792) to pass legislation against slavery. Most important of all, it was he who invited thousands of United Empire Loyalists to move from the newly independent United States to settle in the province — a move which provided a solid core around which later settlers could build.

The proposal for a Simcoe Day holiday has won some support in the Ontario government. The Minister of Tourism and Information, James Auld, has asked municipalities throughout the province to change the name of their annual Civic Holiday, observed on the first Monday in August, to Simcoe Day. Toronto and some other cities have already done so.

Mr. Long hopes that if a majority of municipalities approve the idea, the provincial government will proclaim Simcoe Day as a provincial statutory holiday. "This," he says, "would establish the holiday on a sound legal basis and give it more prestige. The present Civic Holiday is observed differently in various centres and in many parts of the province it is not a holiday at all."



WATERFRONT RESTAURANTS and total film environment are only a couple of the many shots-in-the-arm the Canadian National Exhibition will get from the provincial government's proposed Ontario pavilion. Using water as well as land for a building site, the spectacular, Expo-like pavilion will be located south of the present "archaic" buildings known as the CNE.



DE STENEN BRUID

door M. Van Nuis-Zuidema

(43)

"Hoe kun je van mij zoiets verwachten? De boel uit elkaar halen zou me misschien nog lukken, maar voor de rest . . . Intussen . . . waren dit die hoge belangen, die je met me te bepraten had?"

"Hè, hoge belangen? Hoe kom je daar opeens bij?"

"Met die boodschap stuurde Tom me naar je weet het niet. Ik weet het echt niet meer waarom. toe."

Lies tuurt peinzend in de avonstille tuin. "Ik Het zal zo maar iets geweest zijn. Maar hoor eens, nu je daar toch zo staat, toe, zorg jij dan even voor de koffie, wil je? Je hebt zo'n goede hand..."

"Ja, ja." Henk laat haar niet uitspreken en wimpelt met diezelfde goede hand verdere lof af.

Maar hij gaat toch en nu hoort Lies het fluiten van twee kanten.

In de keuken houdt 't het eerst op.

De bel roept Henk weg. Vlug draait hij het gas wat lager om overkoken te voorkomen en als hij

"Wel, jij hier! Dat is een verrassing, op zo'n dan opendoet, ziet hij Ellewien op de stoep staan. mooie avond een schone jonkvrouw op bezoek. Daar zal Lies van opkijken, nu ja, en Tom niet minder natuurlijk. Het is overigens een wonder, dat ik je hoorde, want ik was maar net even binnen. Wacht, loop maar door de keuken, dat is de kortste weg. We zijn in de tuin."

Lies laat het werk in haar handen rusten, als ze de stemmen hoort. Het knarsen en fluiten gaat echter onverminderd voort.

"Dag Lies! Had je niet verwacht hè, mij nu al hier te zien."

"O, Ellewien! Nee! Wat gezellig! Toe Henk, sleep eens gauw een stoel voor haar aan."

Nu pas ziet Tom op van z'n gezwoeg. Een laatste gil van de machine . . .

Over het grasveld loopt Ellewien naar hem toe. Ook hij is verrast en wat vragend zien z'n ogen in de hare, maar Lies kan, hoe gespitst ze ook toekijkt, toch niets bijzonders ontdekken.

"Wat een ijver hier!" prijst Ellewien. "En, — komt er wat plagend achter — ik geloof dat jullie ieder een eigen taak hebt."

Tom heeft er opeens geen interesse meer voor, of het gras lang of kort is. "Ja meisje, dat is wat anders, hè, dan maar weken aan één stuk vakantie houden!"

"Wacht maar,' kaatst Ellewien terug, "als je wist wat mijn plannen zijn."

Lies beziet haar aandachtig opeens. "Je hebt toch niet een of andere vakantiebaan aangenomen in een winkel of weet ik wat?"

"Nee hoor, wees maar gerust . . ." Verder kunnen ze er niet op ingaan want Henk komt naar buiten met een blad dat hij acrobatisch op de toppen van z'n vingers laat balanceren.

"Henk," roept Lies. "Doe niet zo eng! Dat kan ik gewoon niet zien!"

"Hoeft ook niet!" Henk blijft doodkalm. "Sla je ogen maar neer!" Maar meteen paradeert hij voor haar over het grasveld, het blad dan weer hoog, dan weer laag, op z'n geheven hand.

"Henk!"

Maar hij draait rustig verder tot Tom met een tafeltje aan komt slepen en een derde stoel.

Ellewien neemt het blad nu van Henk over en hij constateert met gepaste trots, dat hij toch maar geen druppeltje heeft gemorst.

Lies ziet naar hem op. "Tot je geluk, mannetje!"

"Wacht, ik heb er nog geen suiker in gedaan." Henk verdwijnt meteen in de kamer en dan is het stil in de tuin. De zon is al ondergegaan, maar het avondrood legt een vreemde gloed over de boomtoppen.

"Waar kom je vandaan?" vraagt Lies. Ellewien vertelt van haar vakantie, maar ze ziet onwillekeurig Tom aan, als ze eindigt met de brief van oom Jan en zegt: "Nu wil ik morgen naar huis."

Het is de eerste keer, dat ze deze uitdrukking gebruikt. Naar huis. Ze doet het doelbewust en toch, met het zeggen, dringt de volle betekenis eerst recht tot haar door. Ze heeft daar immers een "thuis", een plekje waar ze altijd welkom is. Waar ze ontvangen zal worden als kind. Als dochter. Ze gaan er geen van drieën dadelijk op in. Weten niet niet goed, hoe erop te reageren. Staan toch te ver buiten Ellewiens leven om te kunnen bevroeden, wat dit voor haar betekent.

Alleen Tom....

Maar Ellewien verwacht ook geen speciale reactie van hun kant en veilig voelt ze zich in de nu snel grijs wordende schemer. Als er nu eens niets anders was, peinst ze. Niemand anders meer. Ook geen gedachten over wat geweest is....

Even geeft ze zich hieraan over en dan zegt Lies, om toch maar iets te zeggen: "Wat zal je tante daar blij mee zijn."

Vaag antwoordt Ellewien: "Jaa...."

"Ik veronderstel, je oom nog het meest," komt Henk op een toon alsof hij al vaak het slachtoffer van zo'n situatie is geweest. "Mannen zijn altijd de dupe van zo'n toestand!"

"Och jongetje!" roept Lies. "Moeten we jullie weer beklagen?"

Tom zwijgt. Hij heeft een nieuwe sigaret opgestoken en blaast de rookwolkjes recht omhoog.

Waarom, denkt hij, moet het leven zo gecompliceerd zijn? Waarom kan het niet zo: Ik houd van Ellewien. Zij van mij.

Lies en Henk voelen dit aan. Zij gaan alles begrijpend even naar binnen....

Met een harde klap slaat z'n hand een mug op z'n blote arm dood. Een onooglijk bloedvlekje, met een paar pootjes... stukjes vleugeltjes.... Tom denkt aan de muziek van Chopin, die ze "rook," zoals ze zei; waar ze heftig op reageerde. Hij ziet weer dat ontdane gezicht, dat hem steeds sterker de overtuiging geeft, dat ze niet los is van die bruidegom. En dat ze allerminst van steen is, zoals ze denkt.

Haar reactie van toen was van een zeer levend mens. Van een hart, dat emoties ervaart.

Wonderlijk, denkt hij, hoe je aan een totaal onbekende opeens zo'n hekel kunt hebben. Gewoon een lamzak van een vent is die Jochem. En is die Ellewien waard?

Van Jochem gaan z'n gedachten dan weer tastend en zoekend rond, langs al die plannetjes, die zo in de loop van de laatste weken door z'n hoofd zijn gegaan.

En nu gebeurt het, dat al die brokstukken van gedachten, die als stukjes van een legpuzzel ergens in z'n hersens huizen, zich samen laten voegen. Het is of ze nu elk hun eigen plaats weten te vinden. En dan is de legkaart af en ligt hij daar als een logisch en zeer aannemelijk geheel.

Tom komt er pas mee voor de dag, als Lies al lang terug en nu aan het woord is over de baby en de andere kinderen, en dan, als Henk z'n laatste rookwolkjes uitblaast en z'n stoel achteruit schuift om naar binnen te gaan en nog wat te werken, begint hij erover.

"Zeg Henk, we moeten altijd nog een keer die kant op." Dit met een knik in de richting van Ellewien. "Je weet wel, die ouwe sok, waar we per se samen heen willen, om hem het een en ander aan z'n verstand te brengen. Morgen kan het niet, maar als we het nu eens overmorgen doen en we nemen Ellewien dan mee en brengen haar meteen thuis?"

Henk kijkt bedenkelijk. "Het is nogal een omweg."

"Tamelijk. Ja, we zullen een keer over moeten varen, maar vind je dat een bezwaar? Als we er de hele dag voor nemen?"

Lies stopt op het onverwachte haar woordenstroom, die toch nooit aan een eindpunt is gebonden en tuurt naar Tom, maar ze kan z'n gezicht niet goed meer zien. Ritmisch gaat haar voet op en neer. Zie je wel.... En Henk moet zich weerhouden om niet even, heel zachtjes, tussen z'n tanden door te fluiten.

Ellewien is een ogenblik gedachtenloos, maar dan is daar weer Toms stem, heel gewoon, alsof hij zich van al die innerlijke spanningen om hem heen niets bewust is. "Wat denk je zelf, Ellewien? Zou dat kunnen, of ben je beslist aan morgen gebonden?"

"Ik niet. Ze weten niet eens, dat ik kom. Ze denken eigenlijk.... dat ik nooit meer kom...."

Door Toms hoofd flitsen namen. Chopin-Jochem ....maar hij is er nu naast.

"Ik wilde eerst ook niet naar huis," zegt ze zacht; en eenvoudig voegt ze eraan toe: "Ik geloof, dat ik het nu wel kan."

En dan is er om haar heen weer die stilte van het peilen van haar gedachten door de anderen.

Henk veert nu werkelijk overeind. "Het plan is niet slecht."

Lies ziet wijd water met blauwe luchten erboven en zij moet van binnen iets wegduwen.

Het is of Tom haar gedachtengang raadt. "En als wij de jongens nu eens meenemen, Lies, dan heb jij ook een gemakkelijke dag, alleen met de baby. De meisjes blijven toch nog een paar dagen weg?"

"O ja, minstens nog een week."

En toch klopt er iets niet, denkt ze. Waarom wil Tom hen allemaal meenemen? Is dat camouflage of.... of heb ik me toch vergist?

In Ellewien juicht het, want weg is haar angst om dat laatste stuk in de bus. Nieuwsgierige blikken. Vragen misschien....

De jongetjes, in wit-blauw gestreepte truitjes op donkerblauwe broekjes, hangen naast Ellewien over de reling van de boot, die schokt en stampt; waar een dikke straal bruin uit spuit en waarachter, door de aangezette machine, het schuimende water als vuil sop bruist en borrelt.

De loopplank is weggetrokken.

"Vaart hij nu al?" vraagt Woutje.

"Welnee!" galmt Willi's hoge stem. "Zie je dan niet, dat de touwen nog vastzitten!"

"Maar ik voel het toch...."

Ellewien staat tussen de jongetjes in met haar armen om hen heen. Ze drukt Woutje wat vaster tegen zich aan.

"Dat lijkt maar zo, omdat de boot een beetje schommelt en door het gedreun van de machine."

Woutje tuurt weer naar beneden, naar het water, dat golvend en klotsend langs hen heen gaat.

Ellewien staat recht. Strijkt wat verwaaid haar haar naar achteren. Ruim voelt ze zich van binnen. Zo ruim!

Na wat regen in de vroegte zijn de luchten helderder dan ooit. Helderder en wijder en hoger dan waar ook. Diep, heel diep moet ze dat frisse inademen. Ze ziet de glanzend groene dijken, de schoongeregende vuurrode daken erachter. Zo.... zo voel ik me nu ook, denkt ze. Zo.... zo ruim, zo fris, zo.... blij.

(Wordt vervolgd.)

MARY'S IDEAAL

Mary heeft het niet gemakkelijk. Haar generatie is gewend de dingen bij de naam te noemen en zij kan zich daar heel wel in vinden. Maar thuis levert het problemen op. Laatst nog heeft ze haar moeder de stuipen op het lijf gejaagd met een vraag over de Pil. Moeder was van kleur verschoten en op de nerveuze manier, die Mary nu al herkent, had ze geantwoord: "Kind toch, daar moest jij je niet in verdiepen, wat heb jij toch nog met zulke dingen te maken?".

"Nou ja, ik wil er wel eens over praten," had Mary nog geprobeerd, maar moeder had er zich van afgemaakt. "Ik heb je laatst toch een boek gegeven, heb je dat al gelezen?" En op Mary's bevestigend knikken, had ze gezegd: "Nu dan!", en daarmee was voor haar deze zaak weer afgedaan.

Mary dacht, maar zei het, door de ervaring geleerd, niet meer: "Who wants a book!" Zij zou wel eens willen praten en op haar honderd en één vragen een moederlijk antwoord willen horen.

Wat Mary niet weet, is dat haar grootmoeder indertijd haar dochter nog niet eens een boek gegeven heeft. Laat staan dat ze met Mary's moeder over de aangelegenheiden van het sexuele leven gesproken zou hebben. Integendeel, ze heeft het in alle talen doodgezwegen. Haar dochter, met haar timide aard, had dan ook het meeste van wat ze toch weten moest, pas uitgevonden in haar trouwen. Mary weet ook niet, dat haar moeder, toen ze nog een jong meisje was, de vlammen uitschoten als het woord "zwangerschap" of "bevalling" viel in gemengd gezelschap. Ze zou het ook absoluut niet begrijpen, zij groeit nu eenmaal op in een heel andere tijd. Ze weet haar weetje dan ook heus wel. Gesprekken met vriendinnen en bepaalde lessen op school hebben haar wijs genoeg gemaakt. Maar ergens doet het haar zeer dat ze het op deze manier aan de weet moest komen. Kom nu eens bij haar vriendin Nell thuis. Daar wordt er heel open over al deze dingen gepraat. Misschien wel eens een beetje té open, denkt Mary soms. Tenslotte kan een klein beetje discretie ook weer geen kwaad. Nell heeft tien broers en zusters. Maar moeder is op de Pil erg tegen en steekt dat niet onder stoelen of banken. Maar Mary, die met haar zestienjarige ogen scherp ziet, plaagt de gedachte wel eens dat die negatieve houding mede door een beetje jaloersheid bepaald wordt. Mary kan dat nog wel begrijpen ook. Als je elf kinderen ter wereld hebt gebracht en jarenlang de zorgen van een groot gezin dagelijks ervaart, zal de gedachte je heus wel eens bekruipen dat het misschien anders gelopen zou zijn als je twintig jaar later geleefd had.

Toch kan Nell dus met al haar vragen thuis terecht. Haar moeder schuwt die vragen niet en soms doet de hele familie een duit in het zakje. De eerste keren dat Mary van een dergelijk gesprek getuige was, kon ze haar oren niet geloven. Zoiets was ze thuis helemaal niet gewend.

Later heeft ze wel eens stiekum zitten lachen om de verwoede pogingen die Nell's vader deed om zijn zoons wat in toom te houden. Die maakten het soms al te bont en Mary verdenkt hen ervan, dat ze hun vader, die hun zo graag zijn eigen zienswijze op wil leggen, expres een beetje op stang jagen. Al met al heeft Mary er wel wat van opgestoken.

"Hoe zal ik het later zelf doen?", vraagt ze zich in haar dagdromerijen soms af. En langzaam aan heeft ze zich een ideaal gevormd. Haar kinderen, zo God ze haar schenken zal, zullen de ontboezemingen van hun vrienden en vriendinnen welwillend aanhoren. Niet hongerig-nieuwsgierig, zoals zij zelf in het begin. Ze zullen de les in sexuele voorlichting op school waarderen, omdat het fijn is voor de jongelui die wat dat betreft hun eigen weg maar moeten vinden. Zelf zullen ze 't niet nodig hebben, want, zo zullen ze zelfverzekerd beweren: "Wij weten alles al, vader en moeder hebben het ons zélf verteld!"

Linda.

Report of the 1969 Spring Meeting of the A.A.C.S. Board of Trustees

These three days of meetings, held in Toronto on March 11, 12, and 13, were days of intensive discussion, and of careful consideration of the reports placed before the Trustees by the Association's Curators and Directors, as well as of the motions put before the Trustees by its own members.

Much time was spent in heedful listening to the different opinions the various Trustees had on the issues before them. Much time was spent in interaction with the Institute staff. It soon became abundantly clear that Trustees, Institute staff, and Association staff (the Executive and Development Directors) were of one mind as to the purpose of the Association. And it did not take long for the Trustees to attain unanimity on practically all matters that had to do with the particular, immediate implementation of the agreed-upon purpose. Also, it was clear throughout that among Trustees and staff members there was much respect for one another's insight and integrity, and a deep mutual trust of one another.

Although three days of meeting from 9 a.m. to 9 p.m. wears one out, at times, to near exhaustion, there were no moments of irritation; instead, there was a lot of laughter. When the meetings were over, we looked back on our work with gratitude to our heavenly Father, for allowing us to do meaningful work together in joy and deep Christian fellowship.

In the following paragraphs I will sketch a few of the items of business that were before the Board of Trustees.

There were, first of all, the study conferences through which the Association again hopes to serve the Christian community this summer and fall. Information about lecturers and topics will be forthcoming soon. In view of the particular issues that concern the university student today, this year's peculiar combination of topics is, to me, one of the most successful the Association has ever offered.

Much discussion was devoted to a consideration of the task of the Association's Institute. In view of the goal of the Association, and of the most pressing needs on the academic scene, the Trustees took the position that, from this time on, the Institute must develop as an academic centre where basic research is to be carried on. This means that the "mobility" of the Institute, that is, the academic staff's engagement in extensive lecture tours, is to be drastically reduced from now on.

Since, in addition to the need for research, there is a pressing need for the Association to give immediate, reformed leadership to all segments of the Christian community in all cultural areas of life, the Association decided to offer, as an international community service, a series of lectures in some twenty centres in the U.S.A. and Canada. These lectures, to be advertised under the name Discovery I: Explorations in Contemporary Living, will, this year, deal with topics like "Breakdown of the Family", "Living and Learning in Home, Church and School", "The Hidden Invaders of our Homes (newspapers, t.v., radio, etc.)", "The Family in Society—Internal and External Pressures", "Christian Life-Style—The Family of the Future". These lectures will be given in the several communities between October 1969 and March 1970. As lecturers, the Association will invite Christian scholars from several institutions.

Furthermore, since the immediate need of university students is very pressing as well, the Trustees decided to suggest to the Curatorium that the Institute, in consultation with regional board members, Regional Councils, and university student clubs, arrange for student conferences in Alberta and British Columbia. At these conferences, the Institute staff is to take care of the lectures.

Another area of great need is that of elementary and secondary education. To help begin to meet this need, the Association plans to appoint, on a part-time basis for 1969-1970, a scholar who will be engaged in work in the foundations of education, specifically in the philosophy of education and in curriculum workshops. In this work, the Association is requesting the interest and cooperation of the Ontario Alliance of Christian Schools.

To further extend our services, the Trustees have requested the Curatorium to consider starting an internationally-advertised six-week Summer Institute program for students, teachers, and other interested groups and that, for these programs, it invite as visiting teaching personnel people teaching at other academic institutions.

There were many other items that demanded the Trustees' attention. Let me mention just two more.

One was the filling of vacancies created on the Board by Trustees whose terms expired. To fill the place of Mr. H. Antonides (who, after having served for two consecutive terms, cannot be now reelected) the Trustees nominated the following from the suggestions put before the Board by the relevant chapters: Rev. D. Pierik and Mr. A. Greene, Jr. To fill that of Rev. L. Tamminga (who is reelectable), Rev. L. Tamminga and Rev. J. VanderStelt. For that of Mr. M. Koole and Mr. W. VanHartingsveld were nominated. And for those of Rev. J. Joosse and Mr. J. deKoning (both reelectable), the Board nominated Rev. J. Joosse, Mr. J. deKoning, Miss A. G. J. Masselink, and Mr. A. Witvoet.

The other item was that of projected needs for the next five years. In view of the service the Association ought to make available, it will need (i) five additional appointments to the Institute staff by the year 1972-73; (ii) two additional secretaries; (iii) a specialized library; (iv) more adequate and spacious building facilities to house the Association and Institute; (v) an estimated annual budget of $250,000.—after five years.

In recent years the A.A.C.S. has come a long way to begin to fill the place it was meant to occupy. When we look back on the blessings God has given in these years, the work ahead in no way frightens. Even though the task is formidable, it is a task put before us by our heavenly Father. Since this is the way it is, we need not ask: can we do it? For all we are required to do is: just do our work, do whatever our hands find to do, making use of all openings God gives us—and wait for God's blessings.

Peter A. Schouls.

Christianity, Public Schools & Justice

Comments on the MACKAY REPORT and on Quebec's PRIVATE EDUCATION ACT

INTRODUCTION

A little-heralded but highly significant Bill was passed by the Legislative Assembly of Quebec on December 18, 1968. Bill 56, entitled **Private Education Act**, expresses the late Premier Daniel Johnson's conviction "that the grant shall follow the child". It authorizes the Minister of Education to direct payment of grants **up to 80% of the average cost of education, to private schools** that he declares to be in the public interest, and grants of 60% of the average cost of education to private schools which, although not declared to be in the public interest, meet ministerial regulations.

This remarkable legislation is particularly interesting to Ontario residents recently confronted with the much-heralded report of the **Committee on Religious Education in the Public Schools of the Province of Ontario (Mackay Report).** This report, which calls for an end to the "christian confessional indoctrination", which it supposes exists in Ontario Public Schools, ought to be given most serious attention by evangelical christians and indeed by all who are genuinely concerned about education.

Although exhaustive treatment of the 20 page (80 section) Quebec **Private Education Act** and of the 119 page Mackay Report is impossible in one article, I propose to comment on both in attempting to show that the conclusions reached by the Mackay Committee add to the urgency with which residents of Ontario must seek to convince the Ontario Government to enact legislation similar to Quebec's Private Education Act.

HISTORY OF RELIGIOUS EDUCATION AND CHRISTIAN SCHOOLS

In 1944, following a history of clergy-taught religious education, the Honourable George Drew, Premier and Minister of Education in Ontario, announced, in the speech from the throne, that religious education would be offered in public and secondary schools. The new policy provided that classroom teachers or the local clergymen, depending upon the decision of the local board, would give religious instruction in two weekly half-hour periods during the school day. Provisions provided for exemption of the instruction altogether if the local community objected, exemption for a teacher who had conscientious objections to teaching religion and exemption for pupils whose parents objected to the religious instruction.

It is notable that the first christian school in Ontario (Holland Marsh) was opened in 1946, just two years after religious education supposedly became, officially, a part of the public school curriculum. From 1946 to the present, 44 christian schools were opened. At present, 88,000 students are enrolled in these schools. It is significant that during this same period large numbers of people began to militate against the christian confessional indoctrination in the public school system. The solution of 1944 became unacceptable and an Order in Council dated January 27, 1966, appointed a committee to study religious education in the public school. After hearing 141 briefs, consulting with numerous educators and churchmen and pursuing numerous books and articles, the Mackay committee submitted its report entitled, **Religious Information and Moral Development**, to the Minister of Education who in turn tabled it in the Legislative Assembly of Ontario on March 13, 1969.

THE MACKAY REPORT — THE PRESENT COURSE AND CHANGE

In assessing the nature of religion, the committee concluded that, "Religious faith is a personal commitment which can best be made in the home and in the place of worship". Consequently the committee concludes that the christian indoctrination to which, it believes, children in public schools are now subjected must be stopped. "Christian doctrines", it is stated, "are not only inculcated by the present course, but it is implied that these truths are exclusive to Christianity." Upon rejecting religious education as a "manifestation of faith", the committee advocates that religion be continued in the school curriculum as a "subject for study" since "a general knowledge of religion is necessary to form a well-educated person". In elementary schools, the study of religion would aim at teaching pupils in a "wholly objective manner", the various methods by which religious beliefs are given form and expression with a view to providing them with insight into the religious practices of the various beliefs of the world. In grades 11 and 12 the course would involve the systematic and detailed study of various religions of the world with the intention of providing "knowledge about and insight into the bases of religious doctrines, creeds, liturgical practices and into the roots from which they have sprung".

MORAL DEVELOPMENT

Choosing for the "wholly objective" treatment of religion as "a subject of study", rather than "confessional indoctrination" the committee turned to a consideration of the moral development of the young person. It considered "means by which character, ethics, social attitudes and moral values and principles might best be instilled (indoctrinated? - J.A.O.) in the young". Anticipating the charge that any kind of moral education presupposes indoctrination of the kind the committee has rejected, it is stated that if this is indoctrination it is justifiable if the alternative is indifference to moral education. The purpose of the moral development program — moral development is defined as helping young people through practice to make moral decisions — would be to stimulate moral reasoning rather than to inculcate moral absolutes. The rationale advanced for this conclusion is taken from the works of Lawrence Kohlberg of the School of Education at Harvard who stated "the most fundamental values of a society are termed moral values and the major moral values, at least in our society, are the values of justice . . . The problems as to the legitimacy of a moral education in the public schools disappear, then, if the proper content of moral education is recognized to be the values of justice which themselves prohibit the imposition of beliefs of one group upon another."

NEW-LOOK PUBLIC EDUCATION

In 1944 many evangelical christians heaved a sigh of relief. At least there would be some religious education in the public school and combined with religious instruction at home, at sunday school and in the church, it would make christian day school education entirely unnecessary. An additional comfort was the number of good christians teaching in the public schools and the influence christian children could have on their fellow students and on teachers. And so for 20 odd years, despite so many indications to the contrary, many christians were satisfied that their children were receiving an adequate christian education in the public school system.

Now a new question arises! If the Mackay recommendations are accepted, what kind of religious education will students receive in the public schools? Thoughts of this kind undoubtedly flitted across the minds of many christians upon reading the news reports of the Mackay Committee study. Strangely enough, many who were initially disturbed about the recommendation to take christian indoctrination out of the public school system have already taken fresh courage, suppressed their nagging doubts and decided to rally around the good old public school system which will continue to uphold those virtues so dear to all men of good will — Christians, Buddhist, Agnostics and Moslems alike — namely the virtues of honesty, fairness and justice. This is most alarming because it is apparent that the new course of study will stress that christianity does not have a monopoly on virtue; that people are good, honest, kind, just and fair not because of some commitment to Jesus Christ or even some commitment to historically rooted christian principles, but because they are basically good people who because of their very nature strive to do the right thing. The flag of common virtues will be run up the flagpole and woe unto the skeptics who will not join the common salute!

It is becoming increasingly clear what is happening in public school education. In 1944 religious instruction was reasonably acceptable to the majority of Ontario citizens. In 1969 it is not. Consequently public education must be modernized to reflect this change in outlook. Whereas under the old system it was assumed that there was christian confessional indoctrination, the new course will concentrate on the indoctrination of the **common values** of truth, justice and honesty. But what is common truth, common justice, and common honesty? Watered down definitions may be reasonably acceptable to the majority of Ontario citizens for some years but then there will be a hue and cry to have indoctrination of morals removed from the public school and a new committee will be appointed and will come out with a report entitled something like "Moral information and cultural development" and soon there will be those who object to the indoctrination of cultural objectives and another committee will be appointed and so on and so on.

The Mackay Report supplies additional evidence to the already bulging portfolio assembled in support of a case that it is complete and utter nonsense to even dream, let alone seriously contend, that one school system can be acceptable to all citizens in a democratic and pluralistic society.

The public school system has become a mammoth and grotesque monster. It cannot be all things to all people so it attempts to be nothing (neutral). In trying to be nothing it finds it must be something; it must have some character or it will disappear and any character it assumes will be unacceptable to some. Renewed attempts to make it acceptable to all contribute to its demise. The public school system will really become nothing because it will disappear unless, of course, legislative means are taken to compel attendance and financial support for a system representing the views of those having political power.

And so christians now sending their children to the public schools are faced with a tremendously serious decision — To send or not to send their children to christian schools! That is the question!

FINANCIAL INEQUALITY AND PROGRAM FOR CHANGE

Many parents facing this important question are also confronted with the problem that christian school tuition fees average $500.00 per student. They find this extremely prohibitive. A renewed effort must be made by all members of the christian community to make it financially possible for these parents to send their children to christian schools. In addition, it is essential that a communal effort also be made to have the Government of Ontario enact and implement corrective legislation which would permit each tax payer to allocate his municipally levied school tax dollars in support of the school system of his choice and would also provide provincial grants to all schools that meet minimum standards established by government. The increased secularization of the public school system suggested in the Mackay report makes this matter all the more urgent as many more people will find the public school system unacceptable and will choose to send their children to another school system.

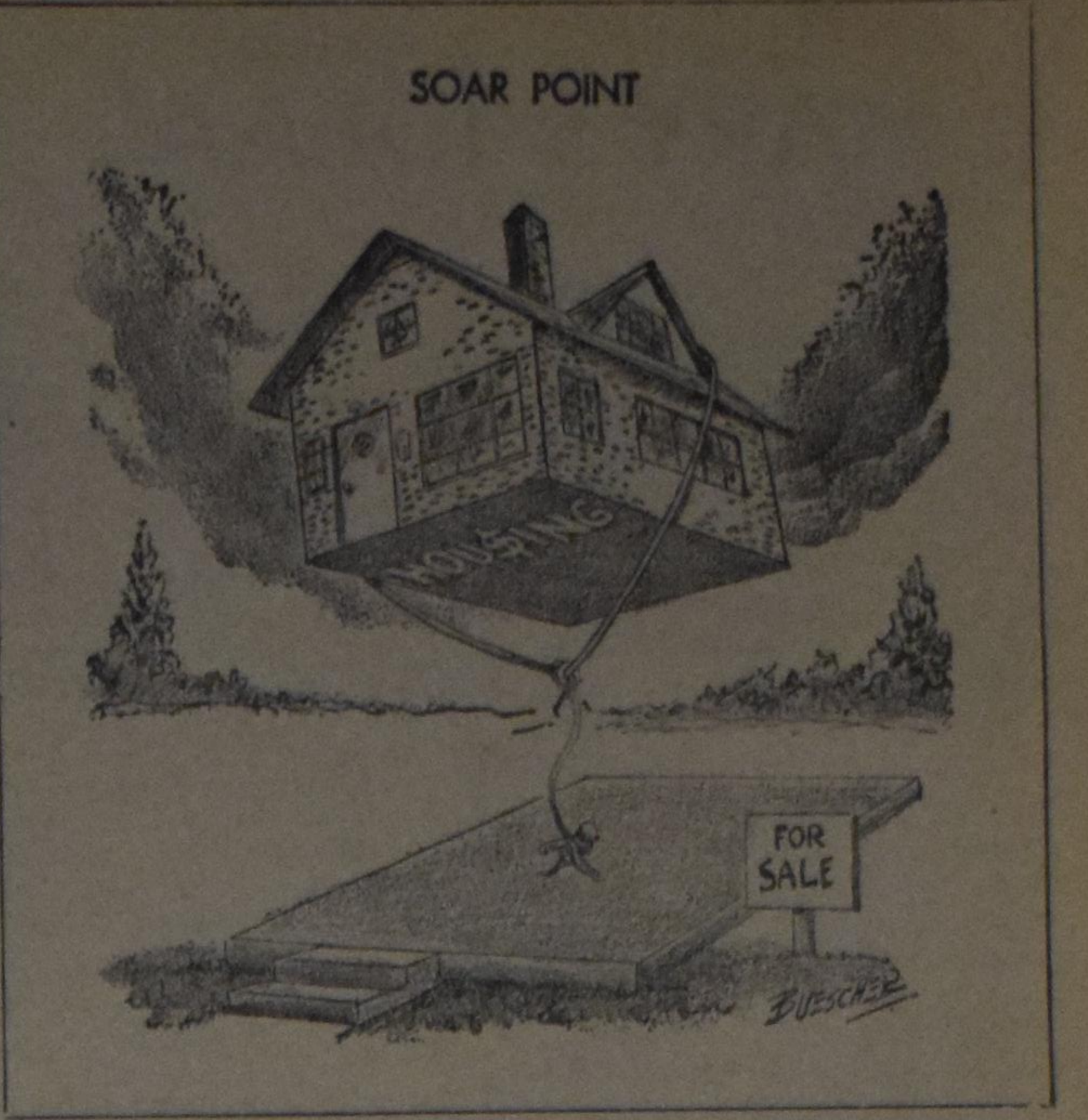
The Ontario Alliance of Christian Schools has been actively promoting financial equality in education for some years. Briefs have been presented to the Prime Minister of Ontario, the Minister of Education and the Cabinet as well as to the Government established committees, such as the Mackay committee. Personal contact is maintained with M.P.P.'s and Cabinet Ministers on a local and province-wide basis. Contact is also being established with the newly established divisional boards of education and there are good contacts with other school groups working to achieve the same goal.

Simply put, the argument advanced for equality in education is that the state has a responsibility to legislatively ensure that each of its citizens is free, without penalty, to exercise those rights which have come to expression in S 26 (3) of the United Nations' Declaration of Human Rights in the following way: "Parents have a prior right to choose the kind of education that shall be given to their children". Since all educational systems have a philosophy of education, be it a christian, secular humanist or some other philosophy, all systems are as public, or if you will as private, as one another and the government must treat them all alike. An extensive discussion of all aspects of the financial equality question is found in a brochure entitled **A Place to Stand,** A case for public support for All public schools, published by the O.A.C.S. (212 Seneca Avenue, Hamilton 80, Ontario, Canada).

QUEBEC'S PRIVATE EDUCATION ACT

As the struggle for equality intensifies in Ontario, it is very encouraging to note the significant steps taken by the Government of Quebec to extend aid to other than public schools. I am, of course, referring to **The Private Education Act** mentioned at the beginning of this article. This highly significant legislation goes a long way towards granting full equality to private schools in Quebec. It also established responsible regulations which all schools receiving aid will be required to meet. Let's take a closer look at the provisions of this Act. Private schools eligible

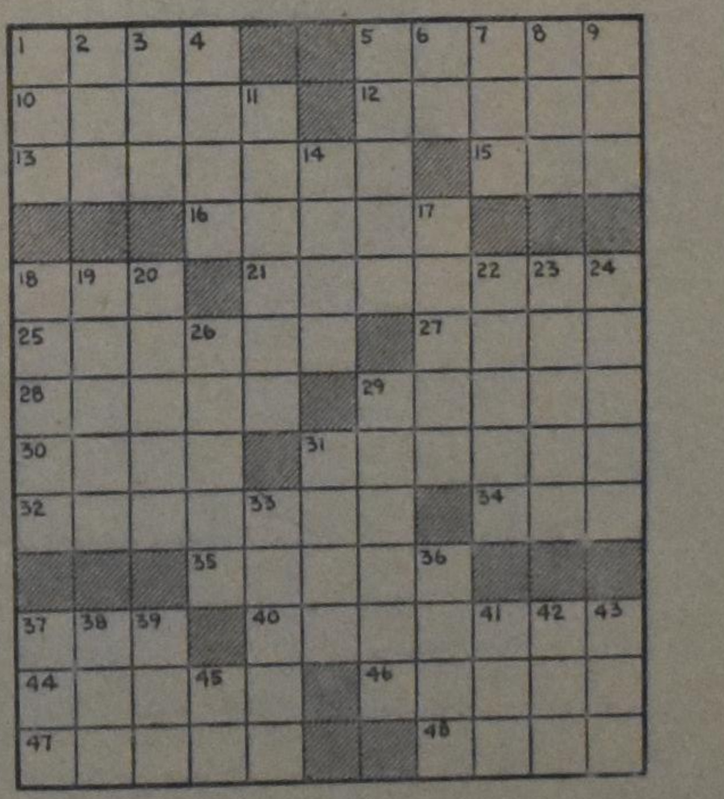
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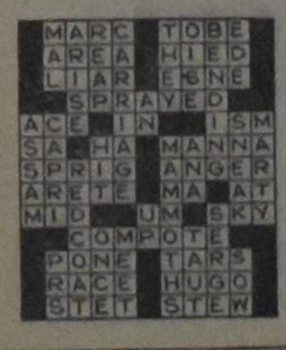


CROSSWORD PUZZLE

ACROSS
1. Sports' group
5. Made, like cloth or a basket
10. Gods led by Odin
12. In a line between poles
13. Grinds the teeth
15. Mrs. Nixon
16. Chairs
18. Tire
21. Russian plains
25. Oriental computer
27. Teut. letter of alphabet
28. Cupolas
29. Before blanche or du jour
30. Level
31. Hot, jetting spring
32. Fate
34. Bitter vetch
35. Lilliputian
37. Twilled fabric
40. More haughty
44. Entertain
46. Family relative
47. Learner
48. Potato

DOWN
1. Children's game
2. Even: poet.
3. Biblical king
4. Polite title
5. Squander
6. Paul Bunyan's pet
7. Big shot
8. Guido's highest note
9. Profit after taxes
11. Monkey of the factor
14. Sign on a diner
17. Atomize
18. Discolored
19. Overhead
20. Golf, polo, etc.
22. Pocketbook
23. Come in
24. Prophets
26. Pennies
29. Island off India
31. Growl
33. Force
36. Munoz Marin, for one
37. Ghostly sound
38. Ostrich-like bird
39. Kind of tent
41. Sheriff's assistant: abbr.
42. Shield
43. Ink of indebtedness
45. Chinese river





SOLUTION to previous Crossword Puzzle

British Columbia

De gouden provincie:

Ongebaande wegen

door Ed Arrol

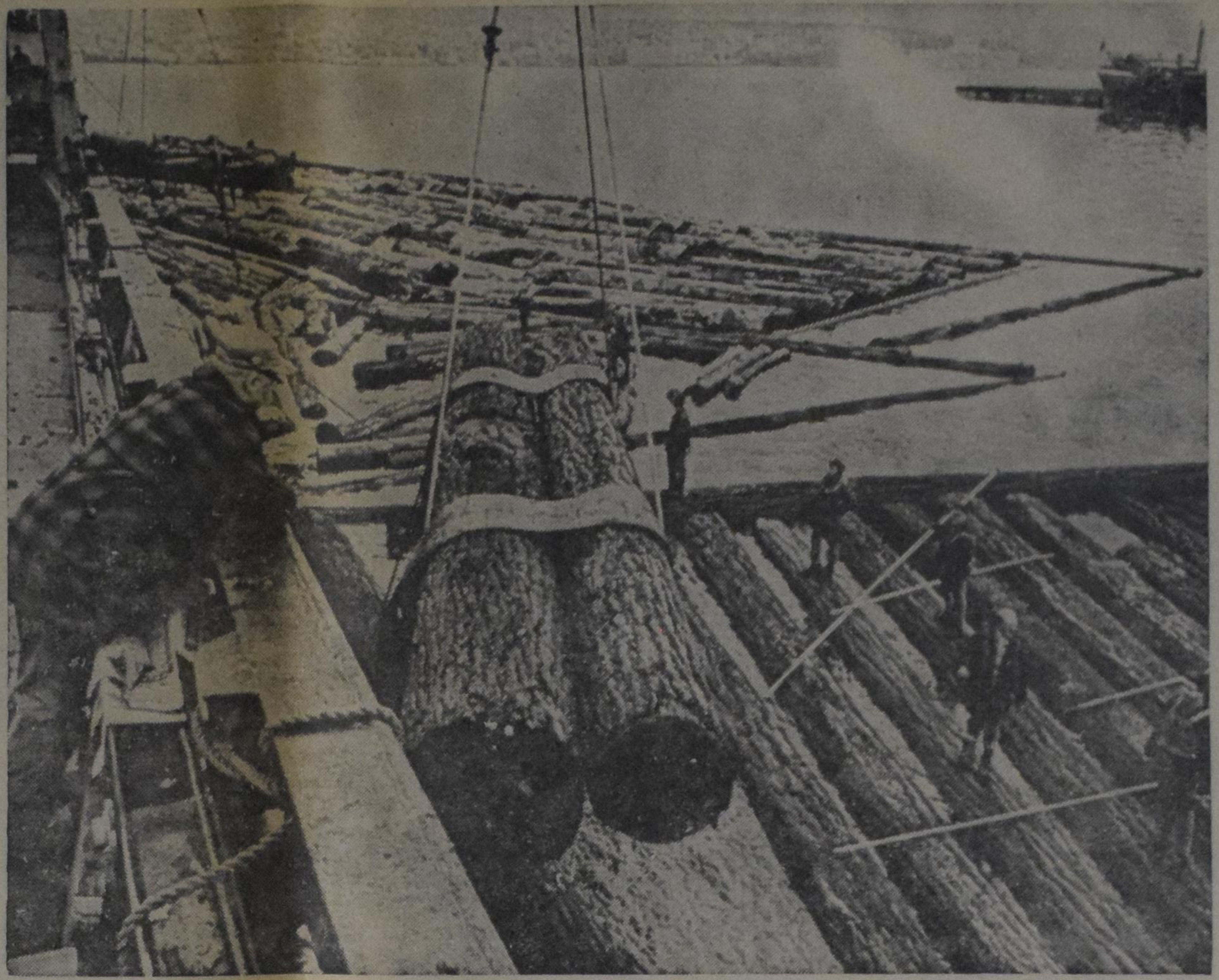
(Can. Scene) — Op 2 Augustus 1968 opende Eerste Minister W. A. C. Bennett de 78 mijl lange spoorlijn van de Pacific Great Eastern Railway, die de spoorwegverbinding tot stand bracht tussen het zich snel ontwikkelende Prince George in het centrale gedeelte van de provincie en het oude plaatsje Fort St. James. Met deze uitbreiding, die 14 millioen dollar heeft gekost is de Pacific Great Eastern Railway meer dan 500 mijl lang geworden met als beginpunt het station in Noord Vancouver. Er worden tevens inschrijvingen verwacht voor een verbinding tussen Fort St. James en Takla Lake, dat zich 75 mijl westwaarts bevindt. Men is verder bezig met voorbereidingen voor een spoorlijn van Fort St. John naar Fort Nelson, dat 90 mijl ten zuiden van de grens met de Yukon ligt. De Eerste Minister heeft verder voorgesteld een spoorlijn aan te leggen van Takla Lake naar het aan de kust liggende Stewart. In het verleden heeft men vaak de gek gestoken met de P.G.E. ("Please go easy") spoorwegmaatschappij, maar vandaag de dag is het een van de modernste spoorlijnen.

B.C. heeft uitstekende autowegen — zij worden tot de beste in Canada gerekend — ondanks het feit dat de aanleg van autowegen ronden door de bergen enorm veel geld kost. Op sommige plaatsen in de omtrek van de Fraser Canyon heeft de aanleg van de Trans-Canada Highway 5 millioen dollar per mijl gekost. De autoweg volgt hier de oude Caribou Wagon Road, die de Royal Engineers in 1861 hadden aangelegd. Zelfs nu komt het voor dat automobilisten worden gedood op deze moderne autoweg doordat zij niet goed opletten op de verkeersborden of tengevolge van vallende stukken rots of door mist.

De eerste Chinezen trokken in 1858 van Californië naar Canada, toen er voor het eerst goud werd gevonden in de Fraser River. Toen de C.P.R. met het enorme project begon om een spoorlijn door de bergen te bouwen, maakte men gebruik van 17.000 Chinese arbeiders die uit de provincie Kwantung in Zuid China werden overgebracht. Het werk werd onder uiterst moeilijke omstandigheden volbracht. Zonder het harde werk van deze Chinese arbeiders had men nooit in 1885 klaar kunnen komen met deze spoorlijn. Thans is de burgemeester van Kamloops nog een Chinees.

Het vervoer te water is efficient geregeld in B.C. De provinciale regering onderhoudt uitstekende veerdiensten tussen het vasteland en Vancouver Island en naar Prince Rupert. Dit is niet alleen van belang voor de inwoners zelf, maar het bevordert in grote mate het toeristen verkeer en toerisme is een van de belangrijkste takken van nijverheid in de provincie.

In sommige kustgemeenten gaan de kinderen per boot naar school. Er zijn bijvoorbeeld watertaxis langs de kust van de Powell River papierfabricage), terwijl sommige gezinnen hier ook in woonschuiten wonen. Hele gemeenschappen wonen op drijvende vlotten die naar andere plaatsen worden versleept als men in een bepaald bosgebied klaar is.



STEUNPILAAR VAN DE ECONOMIE — Reusachtige boomstammen worden in de haven van Vancouver in een vrachtschip geladen. De houtindustrie in Brits Columbia is nog steeds de belangrijkste steunpilaar van de bloeiende economie, die voor een groot deel is gebaseerd op de natuurlijke rijkdommen van de provincie. (CP Photo)

In Nanaimo, de zg. "Hub City" op Vancouver Island wonen een hoop Italianen. Duizenden Italianen kwamen omstreeks 1880 naar Canada om werk te vinden bij de aanleg van spoorlijnen. Gedurende de festiviteiten ter gelegenheid van het honderdjarig bestaan van B.C. in 1958 boden de Italianen de provincie een gedenkteken aan in de vorm van een prachtige met mozaiek versierde fontein. Het thema is een kuitschietende zalm die uit graniet is gehouwen en die boven de fontein is aangebracht.

Het noordelijke gedeelte van Vancouver Island ontwikkelt zich snel en tegen 1970 zal het aantal inwoners waarschijnlijk 28.000 bedragen. Zwemmen, vissen, varen en wandelen maken Vancouver Island, zowel ten noorden als ten zuiden van Nanaimo, een van de meest aantrekkelijke vacantieoorden van Canada. Het weer is er uitstekend, en het wordt algemeen aangenomen dat Vancouver Island het mildste klimaat van Canada heeft. Er is een prachtige autoweg op Vancouver Island van Parksville Junction tot Port Alberni en Alberni.

Via het Alberni Kanaal en aan boord van de Uchuck II kunt U de Stille Oceaan bereiken. Het was bij Nootka waar Kapitein James Cook van de Koninklijke Marine op 29 maart 1778 voor het eerst voet aan wal zette op het Noordamerikaanse continent.

De Westkust ondervindt op het ogenblik grote voordelen van een nieuwe ijzerindustrie die de Japanners hebben gesticht bij Zeballos en kolenindustrie bij Natel en Michel.

CHRISTIANITY, PUBLIC SCHOOLS & JUSTICE

(Continued from page 6)

for grants include those providing general education — i.e. education at the pre-elementary or elementary level and education at the secondary or college level — vocational education and education for handicapped children. The Minister of Education must obtain the advice of the Private Educational Advisory Commission before declaring that a school is or is not in the public interest. The commission consists of nine members appointed by the government. At least six of these are to be appointed after consultation with the groups most representative of the directors, teachers and parents of private education pupils. Upon obtaining the advice of the commission, the Minister may declare to be of public interest "an institution which according to the criterion determined by regulations ensures services of quality and contributes to the advancement of education in the Province of Quebec by reason of the characteristics of the education which it provides, the competence of its staff and the pedagogical methods which it employs".

An institution declared to be of public interest shall receive "for each school year and for each pupil registered full time on the 30th of September of such school year, a grant equal to 80% of the average cost per pupil as computed for the preceding school year for public establishments of the same class". The Minister may, after obtaining the advice of the commission "recognize for purposes of grants, an institution which has not been declared to be of public interest and which meets the requirements of the regulations made for such purpose". These schools receive grants equalling 60% of the average cost per pupil in public establishments of the same class. One of the requirements schools qualifying for grants must meet, concerns curriculum. For example, institutions offering general education at the elementary and secondary level must have their curriculum approved by the Minister.

CONCLUSION

Similar legislation ought to be enacted and implemented by every government genuinely interested in justice for all its citizens. Indeed all citizens interested in educational freedom should advocate such legislation. The same could be expected of the Mackay committee which throughout its report expresses an over-riding concern for the common values of justice, honesty and truth. It would be logical to conclude that this concern for justice and true respect would lead those (Mackay committee members) who believe that religion is a personal commitment which can best be made in the home and the place of worship to respect the right of those (Christian school supporters) who believe Christianity is a way of life, to establish schools of their own and have their tax dollars allocated to those schools. But amazing enough this is not the case! It is shocking to note the total lack of respect the committee has for other than public schools. In its words, "some persons, as already noted, recommend that government support be given to parochial or private schools operated by particular religious groups. We rejected this as destructive of our great democratic school system."

Where, I ask, is the respect for fellow citizens who are convinced that the existence of other than Government owned and operated schools is essential for the growth of a dynamically democratic society? Will it soon become necessary for the SAKE OF DEMOCRACY to destroy, among others, the separate school system and the christian school system?

It is important to note that inherent in the discouragement of the making of distinctive educational contributions is the ultimate discouragement of the making of any distinctive societal contributions and thereby the destruction of a democratic society. Apparently this type of discouragement will become part and parcel of the public school package if the Mackay recommendations are accepted.

The Mackay report ought to lead those christians who at present do not support christian education to seriously reconsider their position.

The Quebec Private Education Act ought to give fresh courage and incentive to all who are convinced that there should be financial equality in education.

The stakes are high; the education of christian children and the preservation of a truly free society.

John A. Olthuis.

TEACHERS WANTED

The Chilliwack Christian School Soc. of Chilliwack (B.C.) hopes to have its own schoolbuilding ready by Sept. '69 for 7 grades. We still need a

LADY TEACHER

Those who are interested send qualifications and references to A. Niezen, Secr., P.O. Box 161, Chilliwack (B.C.).

John Knox Christian school of New Westminster, B.C. has a vacancy for a

MALE TEACHER

for grade six. The qualifications preferably to include ability to teach French or Music. Please send applications to Education Committee, 8260 Thirteenth Avenue, Burnaby, 3, B.C.

The Langley Chr. School Society is in need of a

TEACHER

for Grade 3 & 4. Application forms and information can be obtained from the Secretary Mr. H. Kuipers, 6221 - 200 St., R.R. 4, Langley, B.C., Canada.

WHY NOT TEACH IN OSHAWA?

We will need teachers for the Primary Dept. and for Grade 6. Seven rooms school, attractive program, some rotation. French taught in all grades. Send your letters to Immanuel Christian School, % Mr. Wm. Rang, R.R. 1, Oshawa, Ont.

Springdale Christian School needs

A TEACHER

for grade 1 and 2. We are located only 25 miles north of Metro Toronto. For further information write to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

Applications are invited by the JOHN KNOX CHRISTIAN SCHOOL of BRAMPTON for a

TEACHER

for one of the senior grades. Please send applications stating qualifications and references to the principal Mr. H. Van Der Windt, 82 McLaughlin Rd. S., Brampton, Ont. Tel. 451-3236.

Calvin Christian School, Chatham, Ont., will be in need of qualified

TEACHERS

for various grade levels. Please send letters of inquiry or application to Mr. J. Postma, Principal, 72 Tissiman Ave., Chatham, Ont.

CLINTON, ONTARIO

Calvin Christian School in Clinton invites applications for various vacancies. Congenial atmosphere, progressive educational outlook, O.A.C.S. scale. Write or call Mr. H. Buddingh, Principal, P.O. Box 658, Clinton, Ont., phone 482-7851.

Who would like to join the congenial staff of the 8-room Canadian Christian School of Jarvis, Ont.? We need a

PRINCIPAL
and
TEACHERS

Please send your application, stating qualifications, experience and grade preference to the principal Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone (519) 587-2604.

The Holland Marsh Christian School requires

A PRINCIPAL
and
TEACHERS

for the schoolyear 1969-70. Located just north of Toronto, within reach of 3 universities and the A.A.C.S. institute. Small classes. Please apply Mr. Andy Brouwer, secr., R.R. 2, Newmarket, Ont.

Red Deer, Alberta

Red Deer Christian School Society offers a fine opportunity and a real challenge for a

PRINCIPAL

We have a new school for five grades and need a qualified principal.

Send applications to Mr. Fred Meyerink, 4309 Grandview Blvd., Red Deer, Alta.

The Calvin Memorial Christian School of

ST. CATHARINES

requires:

- French teacher (gr. 7-10)
- Math and Science teacher (gr. 7-8)

commencing Sep. 1969. Applications are invited. Kindly direct inquiries to: John Stronks, principal, 300 Scott St., St. Catharines, Ont.

The John Calvin Christian School of STRATHROY, ONT. invites applications for

TEACHERS

for primary and junior grades. Please write or call collect Mr. G. H. Bonekamp, principal, at the school 245-1934, 48 York Street, Strathroy, Ontario, or residence 245-2704.

The Canadian Christian School of Smithers, British Columbia needs a

TEACHER

for grade 4. This is an excellent position with approximately 30 students. Send your applications to H. Bakker, P.O. Box 2117, Smithers, B.C.

Ottawa Chr. School needs

ONE TEACHER

for grades 3 and 4 for 1969/70 school year. Please send applications to Mr. E. Geertsema, principal, Box 5006, Stn. F, Ottawa, Ontario.

The John Knox Christian School of Woodstock, Ontario, will need

A TEACHER

for the '69-'70 schoolyear for one of the higher grades. Send your application to the principal, Mr. R. Vander Ploeg, 1045 Parkinson Rd., Woodstock, Ontario.

Due to expansion the Barrie Timothy Christian School, conveniently located near Toronto, will need:

2 TEACHERS

for the intermediate and primary grades. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

Want a rewarding experience? Don't be just another teacher — be THE other teacher.

Teach Grades 1-4 in the Galt Christian School. Teachers College applicants especially welcome.

Write Mr. R. Poortinga, Principal, 147 Glenmorris St., Galt, Ont.

Pittsburgh, Pa. U.S.A. Christian School of Wikinsburg

TEACHER FOR 7TH-8TH AND PRINCIPAL
TEACHER FOR KINDERGARTEN AND 3RD

Missionary challenge. Good salary and living conditions. Write: Rev. C. K. Cummings, 1608 Graham Blvd., Pittsburgh, Pa. 15235.

The John Calvin Christian School, Guelph invites applications for the following positions:

PRINCIPAL
to teach higher grades and
TEACHER
to teach intermediate grades.

Please send your applications to: Mr. H. Ensing, 77 Victoria Road North, Guelph, Ontario.

The Duncan Christian School is in need of a

PRINCIPAL
and an
ADDITIONAL TEACHER

in the primary grades. The City of Duncan is situated in the beautiful countryside of the Cowichan Valley on Vancouver Island, B.C. Please send your application or request for further information to: Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

Drayton Calvin Christian School needs

TEACHERS

for Sept. '69 in the primary and/or intermediate grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The Centennial Christian School located at Terrace, B.C., Canada, requires

ONE TEACHER
for Grades 1 and 2, and
ONE TEACHER
for Grades 3 and 4, for 1969/70 school term. For further information please contact: Mr. Epp Talstra, 4715 Olson Avenue, Terrace, B.C.

Due to increase of pupils and expansion of buildings the Board of the Trenton Christian School invites

QUALIFIED TEACHERS

to apply for positions in various grades. Applications should be addressed to Mr. J. VanderVliet, R.R. # 2, Consecon, Ont.

The Wallaceburg & Dresden Christian School needs

1 TEACHER
for grade 1 and 2,
1 TEACHER
for grade 3 and 4

for 69-70 school year. Please send applications and references to Mr. Wm. Sluys, R.R. 1, Dresden, Ont.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

Calvinistic Christian School of Wellandport, Ont. requires

TEACHERS

for the year 1969/1970. Openings in the primary, intermediate and senior grades. Our 10-room school is conveniently located in the Niagara Peninsula. Send your applications to Mr. J. Tamming, principal, R.R. 1, Wellandport, Ont.

The Immanuel Christian School of Aylmer will need a

TEACHER

for the primary grades for the school term beginning September 1969. Please send applications, stating qualifications and experience to the principal, William Hordyk, R.R. 1, Aylmer, Ontario.

The Calvin Christian School of Victoria, B.C. invites applications from

TEACHERS

for two forthcoming vacancies in September 1969 in grades 1 through 4. Send your inquiries or applications to the Principal, Mr. H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

The expanding Edmonton Christian High School requires two qualified

SCIENCE TEACHERS

for the fall term. Anyone interested in teaching Math, Physics, Chemistry or Biology is requested to write to Mr. J. Tuininga, 14304 - 109 Avenue, Edmonton 50, Alberta or call collect (403) 454-9357 days, 484-6814 evenings.

FRASER VALLEY
Christian High School

requires for 1969-70, a qualified teacher of

FRENCH

Send all applications to Mr. H. K. Vandezande, Principal, 15353 - 92 Ave., North Surrey, B.C.

DURHAM CHRISTIAN HIGH SCHOOL, young but growing, will need a

TEACHER

for the 1969-1970 schoolyear. Please send applications — stating qualifications, experience, and references — to the principal, Mr. W. Bylsma, Box 218, Bowmanville, Ontario.

EXPERIENCED TEACHER

male, seeks position in grade 5, 6, or 7 for May and June. Box 2148, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

DATA CENTRE

April 23	Spring Concert "Canadian Reformed Choir". Nelson High School, Burlington, Ont.
April 24	First Hamilton Chr. Ref. Church, Indonesian Program, Canadian Home Bible League.
April 24	St. Catharines. Optreden van Seth Gaaikema. Laura Secord Sec. School.
April 25	Toronto. Optreden van Seth Gaaikema. St. Gabriel's Hall, 666 Sheppard Ave.
April 25	First Sarnia Chr. Ref. Church, Indonesian Program, Canadian Home Bible League.
April 25	Spring Concert, Bowmanville, Knox Chr. School Auditorium.
April 25	Compendium on "The Christian's Place in Canadian Politics". Moderator Mr. John Vanderwoerd of Burlington. Sponsored by the Chr. Action Foundation in the Christian Education Centre, 521 West 5th Street, Hamilton, Ont.
April 25	Fryske Joune in Jarvis Community Hall. Mesyk, foardrachten, koarte schetsen en Schotse Trye.
April 26	Annual Meeting Brampton I Youth Soc. in Central Peel Sec. School.
April 26	Hamilton. Optreden van Seth Gaaikema. Scott Park Sec. School, 1055 King St. E.
April 26	Toronto:: National Convention of the CLAC. Speakers: Rev. Leslie K. Tarr, topic "Get with it!", and Dr. Arnold De Graaf, topic "Get the Word!".
April 28	Toronto. Optreden van Seth Gaaikema. Richview Collegiate, 520 Islington W.
April 28	London Chr Ref. Church. Indonesian Program. Canadian Home Bible League.
April 29	Medicine Hat TV-CHAT, Mr. Reed Larson, on program "Under Attack" (consult local station).
April 29	Meeting of the Ontario Ministers' Institute, in the Rehoboth Chr. Ref. Church of Etobicoke.
April 30	Ottawa. Optreden van Seth Gaaikema. Ukrainian Hall, 1000 Byron St.
April 30	Ouderwetse Hollandse Oranje Avond. Koor van Menno De Groot, declamaties, films, samenzang, kleppermars. Georganiseerd door de Chr. Action Foundation, in Christian Educational Centre.
May 1	Woodstock Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
May 3	Spring Concert, London, Westminster Sec. School
May 3	Bazaar sponsored by the Women's Guild of HDCHS in the Christian High School in Hamilton, Ont. 2 p.m. Proceeds for debt reduction High School.
May 8 & 9	Drama Club Hamilton Distict Chr. High School presents "The Mouse that Roared" in High School auditorium.
May 8, 9	Toronto District Christian High School, Woodbridge. Performance of "The Masterpiece", by the Drama Club of the Toronto Distr. Chr. High School.
May 9	Spring Concert, Owen Sound, Westside United Church.
May 10	Spring Concert, Rexdale, Chr. Ref. Church, Albion Rd.
May 16	A.A.C.S. Rally in conjunction with the Annual Meeting, Calgary, Alta. Speaker Rev. B. J. Haan, Pres. Dordt College.
May 17	A.A.C.S. Annual Meeting (Membership), Calgary, Alta.

CANADIAN REFORMED CHOIR

SOLI DEO GLORIA

BURLINGTON, ONT.

SPRING CONCERT 1969

An interesting and varied program. Conductor Mr. M. M. De Groot; Maurice Harcey, bariton; Cor Rodert, piano.

Nelson High School, 4181 New St., Burlington, Ont.

Wednesday, April 23, 1969, 8 P.M.

Programs available at Burlington Book & Bible House, 481 Brant St., Burlington. Adults 75¢, children 35¢.

Seth Gaaikema

de jonge nederlandse cabaretier

KOMT IN HAMILTON

op

Zaterdag 26 April, 8 p.m.

Scott Park Secondary School,
1055 King St. East.

Een avond van Hollandse gezelligheid

Toegang $2.25.

Aangeboden door Netherlands (Hamilton) Credit Union. Kaartverkoop 522-9644.

Voorstelling geheel in Nederlandse taal.

HANEY-PITT MEADOWS CHRISTIAN ELEMENTARY SCHOOL

invite applications for the position of

PRINCIPAL

commencing September 1969.

The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

The HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL is in definite need of

ADDITIONAL TEACHERS

for the schoolyear 1969/1970, including a

SCIENCE TEACHER

If interested in a teaching position, please contact the Principal, Mr. P. J. Krosschell, 28 Athens St., Hamilton, Ont., phone 389-3411.

Hold firm to the sure word

④

(A minister) must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it.

Titus 1:9 (R.S.V.)

What about Israel's historiography, that is the way in which the authors of the Bible wrote history?

As I said in my former article: this question has been much discussed, and Kuitert draws this conclusion in his *"Do you understand what you read?"*: "The (biblical) writer does not want to be a model of historical reliablity in his stories, but he prefers to use these stories conveying the revelation of the God of Israel, and therefore he remodels the history, if necessary." (De schrijver wil met zijn verhalen niet een toonbeeld van historische betrouwbaarheid zijn, maar deze verhalen veeleer gebruiken als dragers van onthulling van Israels God, en zo nodig daartoe omvorming in het verhaal aanbrengen. p. 11)

Remodeling of what happened — as prof. Augustyn contended that the author of the Book of Acts remodeled the history of the first church in Acts 2 and 4, because he wanted to impress his readers with an ideal picture of an ideal church. Is this thesis acceptable? Is it supported by the facts?

As a matter of fact, it is not, and I will try to substantiate my disagreement. In order to prevent any misunderstanding I would like to state in the first place that I wholeheartedly agree with the idea that the historiography of the Bible has a character of its own; it has a tendency; it has a special *scope*; — and I would like to define that special purpose as the written testimony of the Triune God who has revealed Himself in Jesus Christ as the Redeemer of the world created by Him.

But I would like to add from the start that the special historiography of the Bible is *no exception:* a sort of neutral historiography is to be found *nowhere*, every historical book shows in some way somewhat of the mind and motives of its author. It would carry me much too far to demonstrate this very plain fact, — anyone who knows a little bit of historiography knows also that there are no neutral historical books. But does that mean now, that historical authors *remodel facts?* — does it mean that they (in words of Kuitert) remodel the story, if necessary? Of course *not*. Any real historian would take issue with such a statement because in that case an author would not write history any more, but mythology, or if you will, fiction.

Any self-respecting historian knows very well the distinction between a historical novel and a book of real history. He himself always tries scrupulously with the utmost care and scrupulously to stick to the facts; he examines the sources (as Luke did when he wrote his books); he compares the different data; and although he himself arranges the facts and judges history, it is his honour that he does not remodel or idealize, but sticks to the facts.

And that is also the honour of the authors of the Bible who arranged the facts according to the purpose of the Holy Spirit who inspired them. That Spirit sometimes informed them of facts which they could not know by themselves (cf. Gen. 1; Dan. 9:24; Micah 5:2; 2 Thess. 2; Rev.); more often they had to do their own homework; but it was their honour to give the facts without changing them; and it is a very hard and unwarranted accusation when Kuitert questions "Was Matthew perhaps the first critic of the N.T. when he changed Mark, and was John a super-critic?" (p. 10)

Any reader of the Bible can control these things for himself. Allow me to give an example. Many times we hear the well-known words of the Form of Baptism: "Thou who hast according to Thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to Thy great mercy saved and protected believing Noah and his family; Thou who hast drowned the obstinate Pharaoh and all his host in the Red Sea and led Thy people Israel through the midst of the sea upon dry ground, by which baptism was signified."

In these words we see the perspective of the history of the Bible, of the history of salvation. What happened long ago has still meaning for the congregation of today, and this meaning is made clear in the New Testament (in 1 Cor. 10:2 and in 1 Peter 3:20, 21). But it is very clear that both Paul and Peter refer to historical facts which really happened when they wrote about the Old Testament, Paul writes: "These things *happened* to them as a warning, but they were written down for our instruction" (1 Cor. 10:11), and Peter writes of "God's patience in the days of Noah, during the building of the ark, in which a few, that is eight, were saved through water."

The accuracy (which does not mean the completeness) of the authors of the Bible strikes us in many instances, and certainly, it was far from their mind, that in writing history they would not mind the facts. Everett F. Harrison has rightly stated: "Granted that the spiritual message is intrinsically more important than the historical minutiae (little details, L.P.) of the narrative framework, yet the Scripture gives no hint of distinction as far as trustworthiness is concerned. This is understandable since the historical element is itself the unfolding of God's providential and saving activity. Herein lies the fallacy of the kernel-husk solution (distinction between form and contents, L.P.) to the problem we are considering. The history of biblical interpretation shows that the abandonment of the inerrancy of Scripture in non-doctrinal items has a tendency to make criticism of the doctrinal data much easier." (Christianity Today, Jan. 20, 1958)

These words are very much to the point and now already there is evidence of the fact that the denial of historical information leads to quite a new position on doctrinal matters. Kuitert himself speaks of a landslide (aardverschuiving) while denying original sin.

History is history, also when the term 'history of salvation' is used; otherwise the new theologians "will run the oft-quoted risk of having more *Heil* than *Geschichte*" (more salvation than history, L.P.; quoted from John McIntire's Christian Doctrine of History, 1957, p. 109); and in my view this is utterly untenable especially because of the Jewish character of the historiography of the Bible.

The Jews were no Greeks, they were neither philosophers nor mythologists, and the difference between the Greek cyclical and the Jewish linear view of history has been often demonstrated; the Jewish view of history was that of the concrete realization of the will of God; their historical literature has been called by the great Eduard Meyer "far above anything we know elsewhere of ancient Oriental historical writing"; their objectivity in writing history has been rightly praised; it has even been said (concerning the writer of the stories of David): "His cowplete objectivity is uncanny". (cf. H. E. Barnes, A history of historical writing, p. 22)

Of course the Jews used teaching-models; the Heidelberg Catechism already tells us so in speaking of the gospel "which was first revealed in Paradise, afterwards published by the holy patriarchs and prophets and foreshadowed by the sacrifices and other ceremonies of the law" (answer 19); and the Belgic Confession tells us that "the ceremonies and symbols of the law ceased at the coming of Christ; yet the truth and substance of them remain with us in Jesus Christ in Whom they have their completion." (art. XXV) But these shadows, or types, or teaching-models, were as real as all the measurements of the tabernacle which are described to us in their most minute details; the types were real men and the blood of the Paschal lamb really did flow. Anybody who tries to get away from the concrete reality of Hebrew history appealing to the presence of teaching-models violates the most simple laws of Hebrew historical thinking. And it is completely inconceivable to me that anyone can give the name 'Midrash' to a part of the Old Testament as the book of Jonah. The Midrash did not belong to Scripture but was a kind of commentary on Scripture which originated from the 3rd to the 9th century A.D., and how did it originate? Listen to Edersheim: "The Old Testament was authentic and authoritative. But the student must search deeper into it, his senses, as it were, quickened *by Greek criticism;* he must meditate and penetrate into the Divine mysteries." (Life and time of Jesus, I, pp. 20, 21'

I would like to finish with a word of our radio-minister dr. Joel Nederhood.

"If you do not believe that Genisis three provides us with an historically accurate account of man's fall into sin, your personal religious life will be very faulty and ultimately of little aid in rescuing you from the wrath of God. For, if you believe that the record of Adam's disobedience is a quaint legend, you will not be able to respond to the grace of God offered you in Jesus Christ. Nor will you understand the full significance of Jesus Himself who is presented in the Bible as the second Adam, as the man who came precisely to correct the hopeless situation that resulted from the first Adam's misconduct. If Adam did not fall into sin, as the Bible says he did, the Christian proclamation of salvation through grace alone may well be questioned. It is very necessary, consequently, that you examine the record of the fall, forgetting the secularization of this record that clutters the popular mind." (Sermon Back to God-hour, Jan. '66)

L. Praamsma



THE WORLD AROUND US

The 'Invasion' of Anguilla

It seems that the British Lion who used to guard the mighty Empire is not dead after all; just his appetite has diminished. The invasion by members of the crack 'Red Devils' 19th Parachute Brigade brought laughter from all parts of the world. It seemed so silly that Britain, a modern industrial nation, in possession of the atom and hydrogen bomb, felt threatened enough to invade the tiny island of Anguilla with a population of 6,000 people and a total area of 35 square miles. No blood was shed, and at the time of writing it seems that a settlement is already underway, but this does not detract from the foolish move Britain made. The story that did the rounds on Anguilla was that no one had anything to fear from British Imperialism unless one was very black and very, very small. In the Commons in Westminster one Conservative rose and asked the Foreign and Commonwealth Secretary Michael Stewart: "Will the right honorable gentleman convey to the Prime Minister the congratulations of the House on at least taking on somebody of his own size?" It was a well-directed ironic dart fired at Harold Wilson because the Prime Minister has done nothing to dampen the nationalistic feelings of the Scots, nor has he sent troops to either Rhodesia or Nigeria to end the troubles there.

So why did he send troops to Anguilla? No one is quite sure, maybe not even Harold Wilson knows why he did it. The trouble began a little over two years ago when Britain decided to create five Associated States out of its smaller Caribbean islands in an attempt to aid their move toward self-rule. But the planners forgot about the hostility between the natives of Anguilla and those of St. Kitts, which was made the senior partner in the association. In May 1967 the Anguillans expelled the 15-man St. Kitts directed police force and demanded direct links with Britain. While London procrastinated, the Anguillans in a referendum voted 1,813 to 5 for independence. Not until January 1968 did Britain send an official, Anthony Lee, to sort things out. He did not succeed and was ushered off the island. Two months ago a second referendum approved a new constitution by a vote of 1,739 to 4, set up an independent republic and designated Ronald Webster as Acting President. Britain sent another official offering the Anguillans all that they had demanded in 1967, but it was now two years too late; this emissary was also expelled. So, Britain decided to invade the island.

The whole mess could have been avoided if Britain had moved a little earlier and a little faster, and it appears as if Britain herself feels this because within a very short time of the invasion discussions were taking place to rectify the situation. No concrete agreements have been published yet, but reliable sources maintain that Anguilla has obtained what it demanded since 1967: direct ties with Britain, a system of law and order they can trust, and independence from St. Kitts.

Now that at least a temporary solution has been found for Anguilla, perhaps Britain will be readier to face the awkward issue of what to do with the remnant of the old British Empire — shrunk from 650 million to 10 million inhabitants in 22 colonial dependencies. Inasmuch as Britain has not liquidated its colonial empire, it carries a special responsibility toward its 10 million remaining subjects. But how is Britain to dispose of them? Many of the colonial dependencies are too small and too poor ever to stand on their own. What possible future can there be for 90 Pitcairn islanders, the 2,000 Falkland islanders, or the 4,500 Virgin islanders as independent countries? Some of the dependencies are still struggling to achieve the necessary economic and political institutions to make them marginally viable; they resist being rushed into independence except on their own terms.

There are others, such as Gibraltar and Hong Kong who are too worried about their big neighbours to venture forth on their own and become entangled by pressures from across their borders. They prefer to remain associated with Britain on a basis of "interdependence-minus": the exercise of internal autonomy, but relying on Britain for external defence and foreign affairs, and of course, foreign aid. Hong Kong is about the only dependency that has not started an anti-colonial movement yet. The reason is fairly obvious; few if any of the inhabitants of the Crown Colony are eager to be swept up into Mao Tse-tung's revolution. Since Britain is bound by international treaty to return Hong Kong's hinterland to China in 1997 the confrontation with China will come all too soon, and no one is trying to rush the unpleasantries of dealing with the Chinese. Also, since Hong Kong has a strong economic base, especially in textiles, the colony benefits from its ties with Britain. This is an advantage that few of the other dependencies have.

The dependencies that do not have an independently strong economic base are subject to all sorts of pressures as soon as they become independent nations — as was the case with Anguilla. Basically two types of people are attracted to these new nations: liberal minded men anxious to pioneer new ideas in self-help development projects, and sharp businessmen on the lookout for locations where good money is to be made without having to worry about a strong government or high taxes. Britain claimed that one of the reasons she moved in on Anguilla was to prevent the island from being taken over by sharp Florida businessmen looking for hotel, casino and playground-for-the-rich sites. Britain contends that a few such men were already on Anguilla and were having an ever growing influence over the Acting President, Mr. Webster.

Whether the British charge can be fully proved is still a matter of contention. Even if it can, this still does not justify the invasion with armed forces according to many. people. But the basic question underlying it all is how should Britain deal with her dependencies when they demand independence, or when, once they have it they fall out among themselves. It is a difficult problem because each dependency has its own problems. In Argentine there is a vocal pressure gnoup which demands that the Falkland islands be given to Argentine, but the inhabitants of the islands are not in favour of this. If Britain was to give full independence, could the islanders maintain themselves in the face of the pressure from Argentine? What does Britain do in this case?

In other areas the problems are no less complex. Already there are rumblings in the Grenadine Islands and in Barbuda, a dependency of Antigua. Will a situation very much similar to Anguilla develop here? The difficulties are even more complex in places like St. Vincent and St. Helena; on both islands the inhabitants are divided and split into distinct communities who can not get along with one another. British Honduras is on the point of independence; but its hopes are frustrated by its neighbour, Guatemala. The New Hebrides in the Pacific Ocean would like to be independent, but here Britain shares condominium rights with France, and France is determined not to change the status of the islands. Inhabitants of Gibraltar want to keep their dependence on Britain, but Spain wants the Rock returned to them. It is obviously time that Britain spent some effort and some diplomatic skill in trying to solve these problems, rather than act after the situation has deteriorated. The next time something happens an invasion should not be necessary; the trouble should be anticipated.

J. J. Bout.

Let's Play Chess

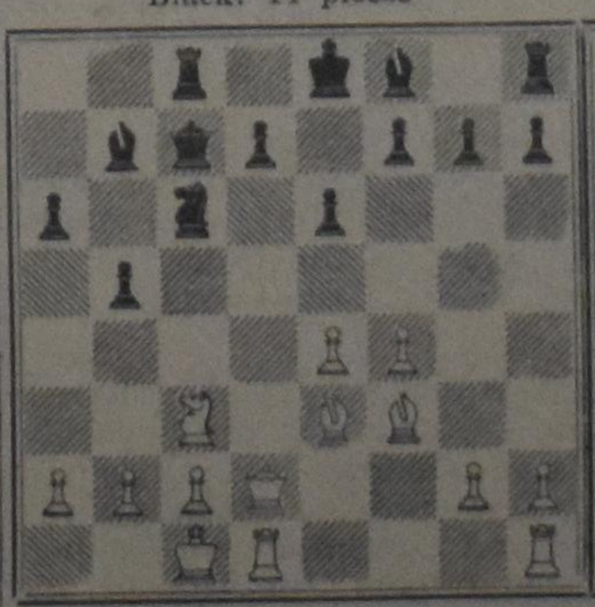
Editor Mr. C. HESS

FOR YOUR ENTERTAINMENT

VII

Author: Dr. Pachman, Czechoslovakia.

Black: 14 pieces



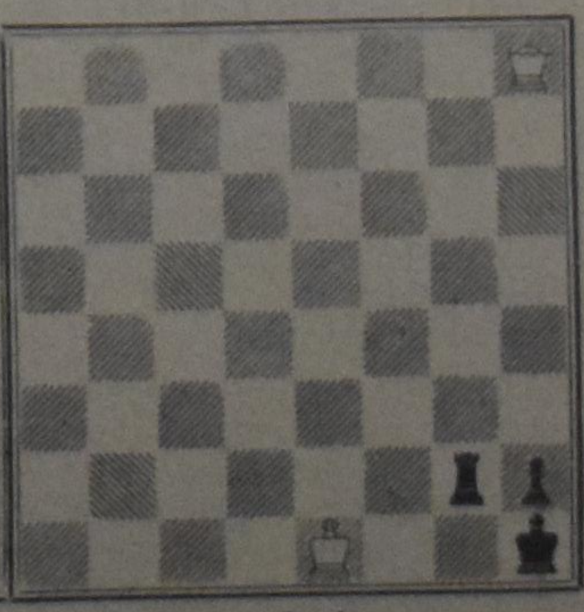
White: 14 pieces

Question: Whose position is better?

VIII

Author: Anonymous.

Black: 3 pieces



White: 2 pieces

White to play and win.

NOTES

1. No. VII is a quotation from Pachman's excellent standard work about the theory of the opening. He describes a variation of the Sicilian as follows: 1. P-K4, P-QB4; 2. N-KB3, N-QB3; 3. P-Q4, PxP; 4. NxP, P-QR3; 5. N-QB3, P-K3 6. B-K2, Q-B2; 7. P-KB4, NxN; 8. QxN; N-K2; 9. B-K3, P-QN4; 10. o-o-o-, N-QB3; 11. Q-Q2, B-N2; 12. B-B3, R-B1. This is the position shown in the diagram. Pachman judges that both sides have equal chances. The question is: would you agree? Grounds for your answer are asked for. Newcomers who send in solutions of the regular problems at the same time may gain three points with their answer.
2. No. VIII is just an Ending. Black seems to be able to win easily by K-N8 and P-R8/Q etc. Can White prevent that and win at the same time?
3. I would appreciate receiving a solution from our contestants. But I expect it from newcomers who join our contest. They may gain 4 points with no. VIII.

Public image of Christian Schools in Alberta scrutinized

Does government care about private Schools?

Gunderson Report (7)

Although the Alberta government enacted legislation (Bill 29) in 1966, which permitted grants "for the operation of a private school approved pursuant to the Department of Education Act and providing elementary and secondary education", it should be recognized the move was not a popular one in some quarters.

In a letter sent to the minister of education March 10, 1967, the Alberta Teachers' Association went on record as being "opposed to the expenditure of public funds for either direct or indirect support of private schools duplicating educational services offered by public or separate school districts."

The ATA position is that: (a) public support to private schools would set a precedent for public support of other private services which duplicate public services; (b) The ATA believes education can benefit to the greatest degree by using all available public funds for the development of the public school system; (c) Public support to private schools would tend to increase the number of private school supporters because such support would probably lower the tuition fees and other direct costs to supporters. Private school supporters are naturally less interested in maintaining adequate facilities and instruction in public schools. Therefore, as the proportion of private school supporters increase, the quality of the program in public schools would probably suffer. Experience in other parts of the continent lends support to this argument.

Both the Alberta Teachers' Association and the Alberta School Trustees' Association have stated they are diametrically opposed to provincial aid to private schools. It would appear the ATA speaks from a standpoint of vested interest as private school teachers do not belong to the ATA. On the other hand, the ASTA feels that state aid to private schools will lead to the fragmentation of the public school system. This is a "scare" tactic and many people — on hearing this — would react from emotion rather than logic.

It should be noted that the Alberta government built "safeguards" into the limited aid provided for private schools so there would be no unwise growth of such schools. These include: (a) The school must operate independently for a three-year period; (b) There must be at least 30 pupils, two teachers and no more than three grades per teacher; (c) Subjects taught must conform to the Alberta curriculum; (d) Students or their parents must be Alberta residents; (e) Grants are set at $100 per pupil — no provision is made concerning teachers' salaries, school buildings, etc.

In speaking to his resolution in the Legislature, Mr. Fleming said there were five points (reasons) for giving financial support to private schools:

1. All the individuals, groups, organizations that are presently supporting these private schools, are also supporting the public school system by their tax contribution to the Foundation Program and other contributions to the general revenue of the province.

2. The separate school system which is in reality a private school system operated by the Catholic residents of Alberta, has had public financial support for a number of years.

3. The total operation of these private schools are saving the taxpayers of Alberta almost $2,750,000 a year.

4. The Legislature acknowledged the work of these schools when it invited their teachers to participate in the Alberta Teachers' Retirement Fund.

5. Our public school system imparts only academic and technical knowledge or as one member put it the "3 R's", with instruction in arts and sciences and neglects the more important things such as the worth and dignity of man, his destiny and his responsibility to God and his fellow man.

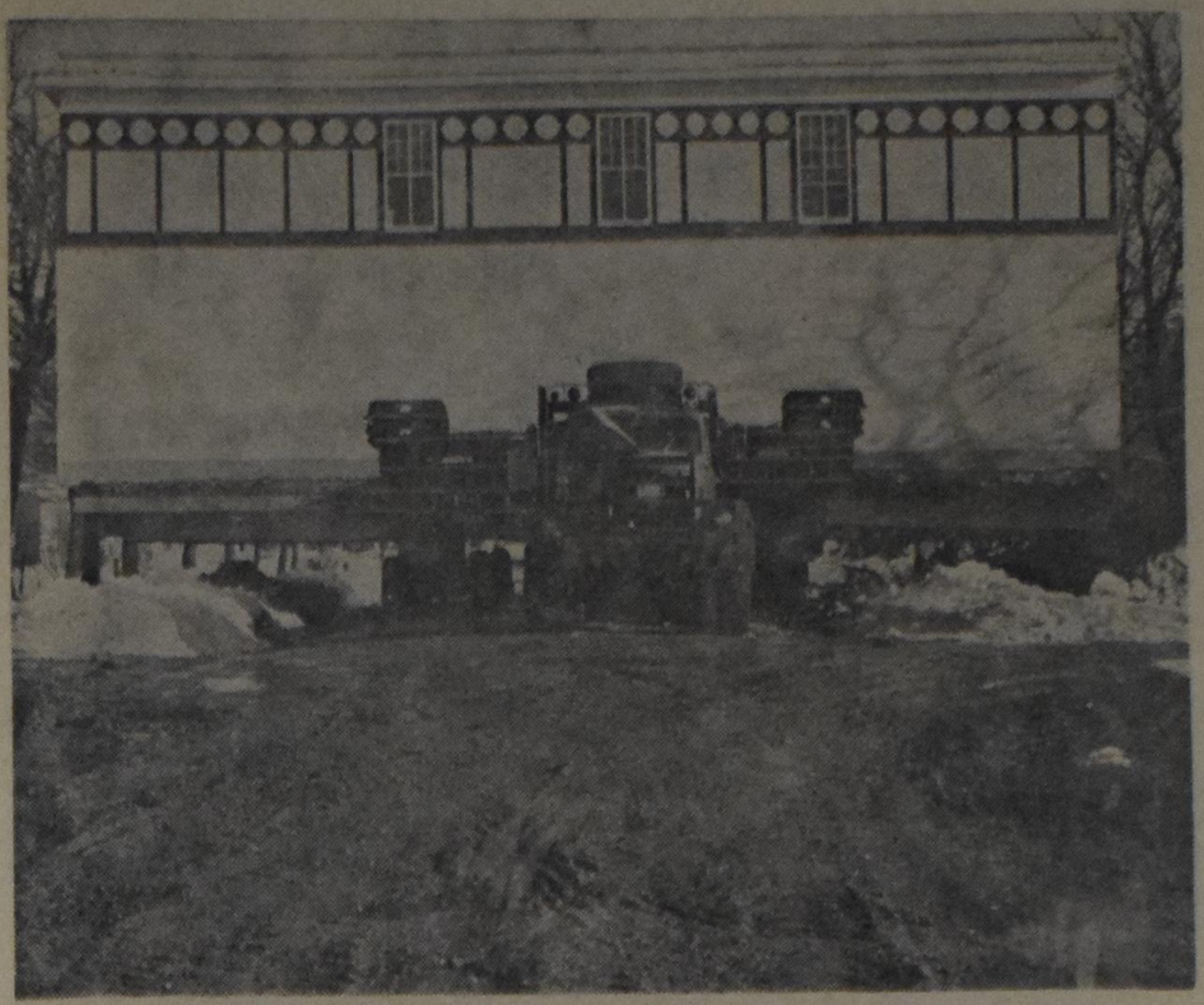
Mr. Fleming also noted the aims of the private schools. These aims are: 1. To instill in the pupil a greater knowledge of God by teaching His self-revelation; 2. A greater knowledge of man; 3. A greater knowledge of the meaning and structure of creation. Further aims are: to create an atmosphere conducive towards growth in true knowledge. For development of respect and authority and dignity of others. Consistent enforcement of good rules. To develop good working habits. To stimulate individual development and expression. To develop a sense of honesty and fairness.

This material is set down to show at least one side of the argument for provincial aid to education. But it should also be clearly set out that the government is providing only MINIMAL support to private schools.

It seems imperative that the National Union of Christian Schools, District Eleven, mount a concerted effort — either on its own or in league with the Association of Private Schools and Colleges in Alberta — to seek additional help from the province. A year should not elapse when your group(s) are not presenting a thoroughly researched brief to the provincial government. **It is also necessary for your movement to get the opinion of other political leaders in Alberta on private schools.** Where do they stand? Would they enlarge on such aid? Or abolish it? Like many other groups, the Christian schools must be prepared to "lobby" for additional assistance. It is a truism that a squeaky wheel gets the grease. If convinced that your cause is just, the wheel must start to squeak!

The need for government aid has been amply illustrated. For example, the Edmonton High School Fact Finding Report of January, 1966 said: "Your committee is of the opinion that, regardless whether or not we will expand our present program into senior high school education, both the board and the society will have to face tremendous financial difficulties. Your committee is convinced that there will be no alternative but to face squarely the reality that Christian education in the years to come will demand tremendous sacrifices. In our opinion, government support will more than ever before, be needed. Whether or not we are wholeheartedly in favor of receiving support from the government, it could very well be that it is to be or not to be for our Christian school depends on whether or not such support is forthcoming. Your committee therefore feels that all avenues must be explored to the full to obtain this support. Some possible disadvantages of government support withstanding, we are convinced that government support is to be preferred over the possible alternative that only parents in the executive income group can afford to enrol their children in the Christian schools.

In our discussion with the various societies, it was made quite clear that finances are causing an increasing problem. New sources of funds must be found and this part of school operations must be seriously examined.



GIGANTIC LOAD. Moving a 14-room hotel on the back of a monstrous truck calls for a lot of faith. But the mover is undisturbed. He hauls grain elevators weighing about 350 tons around Manitoba's prairie lands, and the hotel only weighs 220 tons. It sat on the banks of the Red River for 40 years, but is being moved to build a dike to prevent flooding. Move will cost about $40,000.

CHILDREN'S STORY — by Mrs. B. Hosmar

SOME ADVENTURES OF DANNY AND RONALD

CHAPTER 4

THE RABBIT AND THE VISIT TO DAD (2)

Ronald couldn't keep his mind on the lessons very well that morning. What would mother say, would she be angry? But, after Ronald confessed what had happened, mother said: "Of course I'm not angry, you did the right thing. When you make a mistake, you have to correct it, and that's just what you did. I'm proud of you!"

Finally the big day came, the day that Ronald and Danny could visit their father. The album was wrapped up in beautiful giftpaper, and early in the morning mother brought Jenny to Aunt Flora, who had promised to take care of Jenny for the day. Jenny wanted to come along too, but mother had decided that the trip was too far for her, and when Jenny saw the toys that Aunt Flora had ready for her, she even forget to cry, and to say: "Me too!"

The boys loved to ride in the car. Mother was a good driver, although she went too slowly, according to her sons. There was much to see, but Ronald and Danny were almost too excited to notice the babylambs in the field and the ponies and the farms. Imagine, seeing Daddy again after two long months!

Finally the car entered a curved driveway with tall trees on both sides. And at the end of the driveway the boys saw several big buildings, with lots of windows, surrounded by lovely gardens. Not too many flowers were blooming yet, but the daffodils and snowdrops and hyacinths showed their nicest dresses to the world around them. But Ronald and Danny were too excited to notice the flowers. They wanted to see their father, and they wanted to see him right away! Mother parked the car, and told the boys to follow her. She stopped in front of a big window and said: "Now Ronald and Dan, you two wait here, while I go inside and tell Dad that you are waiting. Dad is in a room across the hall, but the nurse said that he could sit in an easy chair in front of this window when you were coming. So just have patience."

Quickly she entered the building, while her sons peeked through the glass to see what the hospital looked like, But all they saw was a long, long hall, with doors on both sides. And then . . . slowly, one of the doors opened, and out came a wheelchair, pushed by a nurse. And in the wheelchair . . . . "Daddy, daddy," shouted Ronald and Danny both at the same time, and daddy waved with both hands and said something, but the boys could not hear what it was, because the wheelchair was still too far away from the window. Mother followed Dad and the nurse, and carefully the nurse pushed the wheelchair and parked it right under the window. Now Daddy was so close that the boys could have touched him if there had been no glass between them. And now they could also hear Daddy's voice. "Well, here are my two big sons. Did I ever miss you, and do you ever look well," Daddy said in his own dear voice and Ronald and Danny wanted to hug him, but of course they couldn't.

"Yes," mother interrupted, "and it's not only that they look well, Dad, they also have behaved very well, and I can prove that to you." And then mother opened her bag, and took out the present and handed it to him. "Look what your sons bought for you with their very own money, which they earned themselves!"

Daddy looked astonished and said unbelievingly: "A present for me, that they bought with their very own money?" Ronald and Dan were so excited that they started to dance up and down.

"Open it Dad, open it, come on, hurry!" shouted Dan and Ronald added: "It's something you can use every day!"

Slowly dad took the paper off, all the while shaking his head as if he still couldn't believe his eyes. And then . . . after he opened the box, he held a beautiful, brown leather album in his hand.

"But boys!" he called: "It's almost impossible, you didn't steal this, did you?"

Ronald and Dan laughed so hard they almost couldn't stop. Silly dad, to ask such a question! They both started to explain at once how they earned their money, and when they finished Daddy whispered something in mother's ear.

"What did you tell mother?" the boys wanted to know, but daddy teased: "That's our secret, you'll find out as soon as mother comes outside."

The nurse came over to the window and asked if she could see the album. "Now you'll be real busy for the next two days, Mr. Johnson," she said, "putting all those pictures of your children in this album is a tricky job. You wouldn't want to spoil such a beautiful gift, I'll see if I can find some glue, and when your wife and sons come back they can judge if you have done a good job."

Dad wanted to know all about Ronald and Dan's adventures, and before they realized it, the nurse came over and said: "Sorry, but I have to bring you back to your room, Mr. Johnson, visiting hours are over."

"Give me a kiss right through the window," daddy smiled, and the boys pressed their noses and their mouths against the cold glass. "That doesn't taste very good," said Danny, and Ronald didn't think so either. They both waved until the door to Daddy's room was closed.

"Boy, that was real neat, talking to Daddy again," Ronald said, and then he added thoughtfully: "You know, now I realize that I really still miss him very much."

"Me too," answered Dan, "but only four more months and he'll be home. What do you suppose the secret is, that dad told mom?"

But then mother came outside and announced: "Get into the car sons, time to go home, it's still a long drive."

"What did Dad whisper in your ear Mom, tell us," insisted her sons.

"Well," teased mother, "I don't think I'll tell you yet, but look out of the windows of the car, and as soon as you see a store which sells toys, tell me, and I'll stop."

"Oh, I know, I know," cried Ronald excitedly, "Dad gave you money for a toy for us!"

"Right," smiled mother, "fifty cents each and for Jenny a quarter. I believe you boys could buy one of those dinky-toys, those cars cost about fifty cents, and for Jenny I think I'll buy some balloons and some crayons."

It didn't take them very long to find a store, and when they came outside again Ronald had a firetruck in his hand, and Danny a stationwagon. And Jenny would like her crayons and balloons.

"When are we going to eat," Danny wanted to know. "I'm starving."

"Five more miles, and then we come to a good restaurant," mother promised, "You'd better start thinking what you want to order."

"A hamburger, coke, chips, and a strawberry sundae," Ronald answered promptly, and Danny wanted the same, only a chocolate sundae.

The meal was delicious, and an hour later the car stopped at the home of Aunt Flora. Jenny was looking out of the window, and when she saw the familiar faces, she ran outside as fast as her little feet could carry her. "Bad boys, bad boys," she cried in an angry little voice. "Me too want to go in the car."

Mother picked up the small bundle that was her daughter and kissed her. "Look what we brought you," she said, "have you been a good girl?" Then she opened her purse and gave Jenny her presents. Jenny did not like the balloons at first, and no wonder, they were still flat and she did not know what to do with them. But after her brothers had blown some air into them, she was so excited she wanted to play with all five balloons at once.

"I baked a delicious cherry pie for you," mother told Aunt Flora, "for looking after Jenny. I'll have the boys bring it to you to-night."

That Saturday night the boys were too sleepy to stay up very long. When they were in bed, Ronald said sleepily to his brother, "You know Dan, we have to think of something else now, we gave Dad one present, but we should have something very, very special for the day when he comes home."

"I can't think of anything," Danny mumbled, half asleep. Everything was very quiet for a moment, and then suddenly Ronald sat up straight in bed.

"I've got it, I've got it," he shouted.

"Got what," asked his brother angrily. "Boy, stop screaming so loudly, you woke me up. I was almost asleep."

"Listen, we're going to make Dad something, how about making him a very, very special toolbox. Dad always leaves his tools all over the basement. He can never find a screwdriver or a hammer or nails when he wants them. Now, we can make him the best toolbox you've ever seen, and we could paint it, and put a handle on it and everything. Well, how about that?"

"Well, I guess so," yawned Danny, "I guess it's a good idea, but I'm sleepy; good-night," and with those words he turned his back towards his brother and a minute later Ronald could tell that his brother was sound asleep. Thinking about the toolbox made Ronald sleepy too, and five minutes later, when mother came into the room to say goodnight to her sons, they did not hear or see her, and smilingly mother left the bedroom.

(To be continued)

CLASSIFIED ADS

On April 14, 1969 God entrusted to our care a son

PETER JOHN

born July 29, 1968.

A brother for
Andrea
Michelle
Almyra.

Henk & Joanne Knevel.

Gen. Del., Vineland, Ont.

Thankful to the Lord, the Giver of life, we announce the birth of our daughter and sister, whom He entrusted to our care,

MARLENE DEBRAH

born April 2, 1969, most welcome sister for Steven and Wendy.

Mr. & Mrs.
Henry De Groot.

493 Rymal Rd. East,
R.R. 3, Hannon, Ont.

Thankful to God we wish to announce the birth of our first child, a son

JOHN RICHARD

born April 4, 1969.

The first grandchild of Mr. and Mrs. J. B. Palmer, Islington, Ont., and the second grandchild for Mr. and Mrs. D. De Vries, Mountain, Ont.

Mike and Betty Palmer,
née DeVries.

644 Main St. W., Apt. 1003,
Hamilton 15, Ont.

Mr. and Mrs. A. J. Veltman of Consecon, Ont., are pleased to announce the forthcoming marriage of their youngest daughter,

RIA

to

Mr. WILLIAM WINKELHORST

son of Mr. and Mrs. H. Winkelhorst of Brighton, Ont.

The ceremony will take place, D.V., Saturday, May 3, 1969 at 3:30 P.M. in the Ebenezer Christian Reformed Church, Trenton, Ont.

Rev. R. Popma officiating.

Mrs. WILMA VAN DELFT
and
Mr. AART VAN BREEMEN

announce their marrage on Friday, April 18th, 1969, at Artesia, California.

Future address: 18906 Elaine Ave., Artesia, Calif., 90701, U.S.A.

Girl, 22, would like to

CORRESPOND

with gentleman age 22 to 26. Please reply to number 2147, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Eenvoudige weduwe, 56 jaar, zou graag

CORRESPONDEREN

in het Hollands. Brieven onder No. 2146, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

GROCERY STORE AND DELICATESSEN SHOP

in Ontario. Submit full particulars to Box No. 2145, % Calvinist-Contact, P.O. Box 312, Stat B, Hamilton, Ont.

Wanted:

HOUSEKEEPER COMPANION

for invalid lady. For more particulars call or write Mr. T. Hunse, 61 Thomas St., St. Catharines, Ont. 684-3526.

FARM HELP WANTED

preferably married couple or single farm hand for steady general farmwork and some horses on 100 acre farm near Toronto. Living quarters available and salary in accordance to experience. References required. Write D. Baross, 273 Awreole Parkway, Toronto, Ont. or call between 9 a.m. and 5 p.m. 741-9660 and between 6 p.m. and 11 p.m. or weekends 485-3589.

1919 — 1969

Op zaterdag 3 mei 1969 D.V. hopen we met onze lieve ouders en grootouders

JACOB STELPSTRA

en

JOHANNA STELPSTRA—
VAN DER MEULEN

de dag te herdenken dat zij 50 jaar geleden in het huwelijk werden verbonden.

Dat de Here hun ook verder op hun levensweg wil zegenen is de wens van hun dankbare kinderen.

Alice en George Pasma
Teresa Stelpstra.
Bert en Wilma Stelpstra.
Arthur en Grace Stelpstra.
Keith en Margaret Stelpstra.
En 23 kleinkinderen.

Gelegenheid te feliciteren vanaf 8 uur in de zaal van de Richard's Memorial United Church.

1895 Royal Crescent, London.

1929 — 1969

On April 25th, the Lord willing, we hope to celebrate with our dear parents and grandparents

HANS VAN DER MEER

and

ELSKE VAN DER MEER,
nee PIERSMA

the occasion of their 40th wedding anniversary.

We thank God for all the mercy shown unto them. And in the years to come we wish them God's richest blessings.

Bowmanville, Ont.:
Hottie & Wiebe VanderGaast.
R.R. # 2, Oshawa, Ont.:
Douwe & Boukje VanderMeer.
Locust Hill, Ont.:
Auke & Corry VanderMeer.
Grand Rapids, Mich.:
Sieds & Evelyn VanderMeer.
R.R. # 2, Orono, Ont.:
Sjerp & Edna VanderMeer.
R.R. # 4, Bowmanville, Ont.:
Rose & George Oldejans.
R.R. # 1, Orono, Ont.:
Adrian & Wilma VanderMeer.
Oshawa, Ont.:
Verna VanderMeer.
and 21 grandchildren.

Marten Rd., Bowmanville.

The Lord willing, on April 27, 1969, we hope to commemorate the 45th wedding anniversary of our dear parents and grandparents

ROELOF KARSTEN

and

MARGJE KARSTEN,
nee STREUTKER

That the Lord may richly bless them this day and in time to come, is the wish of their children and grandchildren.

John and Edna Karsten, Winterburn, Alta.
Grace and John Koolker, Lethbridge, Alta.
Ralph and Audry Karsten, Nobleford, Alta.
Ann and John Ketel, Coaldale, Alta.
John and Ann Karsten, Houston, B.C.
Ken and Theresa Karsten, Stavely, Alta.
Ted Karsten, Smithers, B.C.
Hilda and John Vanderleest, Telkwa, B.C.
Peter Karsten and Jean Zandberg (fiancee), Smithers, B.C.
and 25 grandchildren.

Address: Virginia Road,
R.R. 1-10,
Smithers, B.C.

On May 1, 1969, the Lord willing, we hope to celebrate with our beloved parents and grandparents

CORNELIS GELEYNSE

and

ELIZABETH WILHELMINA GELEYNSE
(nee VAN OORD)

the occasion of their 40th wedding anniversary.

It is our prayer that the Lord may richly bless them together this day and in the years to come.

Nell and Ian Haldane, London, Ont.
Corinne and Jim Schoonhoven, Kentville, N.S.
Ann and Bill Roffel, Langley, B.C.
Winny and Tip Haagsma, Sarnia, Ont.
Betty and Keith Van Rys, Montreal, P.Q.
Willy and Walter Travis, Chatham, Ont.
Rita and John Klomps, Brockville, Ont.
Helen Geleynse, London, Ont.
Ben and Lena Geleynse, London, Ont.
Janet and John Lundquist, Elkhardt, Ind.
Casey Geleynse, London, Ont.
25 grandchildren.

104 Askin St., London, Ont.

Gode dankbaar, hopen we op 2 mei 1969, met onze lieve ouders en grootouders

KAREL BOVEN

en

HENDRIKA JANTINA
BOVEN—KASSIES

de dag te herdenken, dat ze 40 jaar geleden in het huwelijk zijn verbonden.

Dat ze nog lange jaren bij ons mogen blijven is de wens van hun dankbare kinderen.

Betsie en Piet Boonstra, Zaandam, Holland.
Gerrit en Nel Boven, Blyth, Ontario.
Riet en Roger Hurdlik, Chicago, Illinois.
Jan en Femmy Boven, Seaforth, Ontaro.
Henk en Janke Boven, Walton, Ontario.
Kinie en Bernie Kolkman, Goderich, Ontario.
Ineke en Christ Knetsch, Egmondville, Ontario.
Albert Boven, Seaforth, Ontario.
Corrie en Kurt Stryker, Goderich, Ontario.
Fred en Greta Boven, Pembroke, Ontario.
Alie Boven, Ermelo, Holland.
Carl en Nora Boven, Woodham, Ontario.
en kleinkinderen.

Adres: R.R. 1, Seaforth, Ont.

Gelegenheid tot feliciteren thuis van 2.30 u.—5 u. p.m.

Appingedam 1934 - 1969 Brantford

We are thankful to God with our parents and grandparents

HENDRIK A. WINTER

and

JOHANNA WINTER,
nee JAGER

That they may celebrate their 35th wedding anniversary on the 19th of April.

Psalm 103.

Peter & Nel Winter.
Grace & Harry Vandezande.
Jake & Alice Winter.
Anne & John Knier.
Berend & Julie Winter.
Henry & Emma Winter.
John & Mickey Winter.
Reynold.
Gerda & Brian (engaged).
Ellen.
Joanne.
and 13 grandchildren.

45 Second Ave.,
Brantford, Ont.

Met grote dank aan God hopen wij 2 mei a.s. met onze ouders

JAN KAMPHUIS

en

YKTJE KAMPHUIS—SMIT

de dag te herdenken dat zij 35 jaar geleden in het huwelijk werden verbonden.

Wij hopen dat God hen nog lang voor elkaar en voor ons allen mag sparen, is de wens van hun dankbare kinderen.

Niagara Falls, Ont.:
John & Ann Kamphuis.
Ridgeway, Ont.:
Jean & Louis Gibbons, Gerald, Ena, Vaugh, Marilyn.
Fonthill, Ont.:
Jane & Max Jansen, John, Debbie, Mark, David.
St. Catharines, Ont.:
Dick & Ann Kamphuis, Sandra.
Niagara Falls, Ont.:
Ena.

Johannes 2:1-11,
"En Jezus was ook genood."

282 Garner Rd.,
Niagara Falls, Ont.

On Monday, April 28, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

LUCAS DROST

and

JANTIN DROST,
nee DE WEERD

the occasion of their 35th wedding anniversary.

Hilbert and Dinie Rumph, Drayton, Ont.
John and Sharon Drost, Moorefield, Ont.
Luke Drost, Vancouver, B.C.
Bert and Grace Goerlinks, Waterloo, Ont.
Albert and Ann Rumph, Moorefield, Ont.
Jake and Linda Marissen, Brampton, Ont.
Helen, Kitchener, Ont.
Jennie and Alice, at home.
and 14 grandchildren.

R.R. 2, Drayton, Ont.

Op 27 April hopen we met onze lieve ouders en grootouders

HENDRIK BEKKERING

en

HILLIGJE BEKKERING—
SCHONEWILLE

de dag te herdenken, dat zij 30 jaar geleden in het huwelijk zijn verbonden.

Dat ze nog vele jaren voor elkaar en voor ons gespaard mogen blijven, is de wens van hun dankbare kinderen.

Henry en Hessina Bekkering, Coquitlam, New Westminster, B.C.
Jannie en Fred Schuld, Pamela en Frederick, Ridgetown, Ontario.
Grace en Ted de Vries, Sandra en Leo, Manhatten, Montana, U.S.A.
Gerda, Enschede, Nederland.
Garth, Coquitlam, New Westminster, B.C.
John.
Henk.
Simon.
Alzo.
Alice.
Angeline.
Harry.
Irene.

Address: Box 1285, Taber, Alberta.

On Saturday, April 26, 1969 we hope to celebrate with our parents

AART JONGEJAN

and

ALI JONGEJAN—DE BOER

their 25th wedding anniversary.

We thank God for his bountiful blessings.

Audrey - Woodstock, Ont.
Richard - Grand Rapids, Mich.
Bill - Windsor, Ont.

R.R. 2, Goderich, Ont.

On Sunday, April 27, 1969, the Lord willing, we hope to celebrate with our dear parents

PETER VRIEND

and

MARGARET VRIEND—
DIJKSTRA

the occasion of their 25th wedding anniversary.

May the Lord bless them for each other and for us in the years to come.

Their grateful children:
Evelyn and Patty.

442 East 57th, Ave.,
Vancouver 15, B.C.

Ds. Stado J. Verveld, predikant te Drijber, Holland, komt met vakantie naar London, Canada. Is genegen Hollandse preekbeurten te vervullen op de navolgende Zondagen: June 22, 29 en July 6 - 13 - 20 en 27. Contact Mr. Ralph Moes, 222 Admiral Drive, London, Ont. Ph. 451-7822.

FULL TIME, PART TIME,

days, evenings, Saturdays. Work as many hours as you wish. You will be surprised how easily you can earn extra money. No experience necessary. We train you. Contact Mr. Griffioen, 316 Barrie Street, Kingston, Ontario.

Met grote droefheid, maar ook zeer vertroost door haar vast getuigenis, geven wij u kennis dat in haar Heiland ontslapen is op Goede Vrijdag onze innig geliefde moeder en grootmoeder

Mrs. JANET
VAN GROOTHEEST,
geboren REEMST,

op de leeftijd van 75 jaar.

Jan Van Grootheest, Bloomfield, Ont.
Jake en Bep Van Grootheest, Oshawa, Ont.
Tony en Harmien Van Grootheest, Bloomfield, Ont.
en 9 kleinkinderen.

Psalm 23.

Bloomfield, Ont.

4 April 1969.

God heeft na een ernstige operatie tot Zich genomen onze geliefde, zorgvolle man, vader, grootvader en overgrootvader

ANNE DIJKSTRA,

in de ouderdom van 76 jaar en 7 maanden, na een gelukkige echtvereniging van bijna 51 jaar.

Joh. 11:25, 26.

Zijn diepbedroefde vrouw en kinderen:
Picture-Butte, Alta.:
F. Dijkstra—Bakker.
Lacombe, Alta.:
G. Salomons—Dijkstra.
W. Salomons.
Cowley, Alta.:
R. Dijkstra.
Sj. Dijkstra—Dijkstra.
Middlebury, Vt., U.S.A.:
F. Dijkstra.
A. Dijkstra—Vis.
Rolly-View, Alta.:
J. Horneman—Dijkstra.
D. Horneman.
Taber, Alta.:
K. Westerhoud—Dijkstra.
T. Westerhoud.
Picture-Butte, Alta.:
P. Dijkstra.
Picture-Butte, Alta.:
B. Dijkstra.
Y. Dijkstra—Veenstra.
Taber, Alta.:
H. Westerhoud—Dijkstra.
K. Westerhoud.
Klein- en achterkleinkinderen.

April 3, 1969.

Picture-Butte, Alberta, Canada.

"...and fit us for heaven to live with Thee there."

so faithfully prayed by Bernie, was answered.

The Lord took to Himself our dear son, brother, grandson, nephew and cousin

BERNARD JAMES.

Almost six years the Lord entrusted him to our care.

Job 1:21.

Mr. and Mrs.
John E. Top
Edward
Elizabeth
Sharon
Andrew
Mr. and Mrs. E. Top, Guelph, Ont.
Mr. and Mrs. B. Merkus, Guelph, Ont.
and uncles, aunts and cousins.

April 13, 1969.

Box 27, Fruitland, Ont.

Our deepest sympathy goes out to Mr. and Mrs. John E. Top in the sudden loss of their son

BERNARD JAMES.

May the Lord grant comfort with His Word and Spirit.

The Board of the
John Knox Memorial
Christian School,
Fruitland, Ont.

We express our deepest sympathy to the John E. Top family with the sudden loss of their little son and brother

BERNIE TOP.

Jesus loves me, He who died
Heaven's gate to open wide.
He will wash away my sin,
Let His little child come in.

Jesus loves me, He will stay
Close beside me all the way.
If I love Him till I die
He will take me home on high.

The Staff of the
John Knox Christian School,
Fruitland, Ont.

April 13, 1969.

"But Jesus said, Suffer little children and forbid them not to come unto Me, for such is the Kingdom of Heaven." - Matthew 19:14

With heartfelt sorrow we express our sympathy to our principal John E. Top and family in the loss of their little son and brother

BERNIE.

The P.T.A. of the
John Knox Memorial
Christian School,
Fruitland, Ont.

"I will not leave you comfortless, I will come to you."
John 14:18

We would like to express our deepest sympathy to the family of J. E. Top, our principal and teacher, who on April 13, 1969 lost their dearly beloved son and brother

BERNARD TOP.

The grade 8 class of the
John Knox Memorial
Christian School,
Fruitland, Ont.

The English Ladies' Society "The Lord is our Banner" of Fruitland, Ont., wishes to express its sincere sympathy to Mr. and Mrs. J. E. Top and family in the sudden loss of their dear son and brother

BERNIE,

at the age of 5 years.

May the Lord comfort the bereaved with these words:

Jesus the ancient faith confirms,
To our forefathers given;
He takes young children to His arms,
And calls them heirs of heaven.

Our God, how faithful are His ways!
His love endures the same;
Nor from the promise of His grace
Blots out His children's name.

Thus to the parents and their seed
Shall Thy salvation come;
And numerous households meet at last
In one eternal home.

Fruitland, Ont., April 13, 1969.

President, Mrs. G. Wagenaar.
(Acting) secretary, Mr. A. Colyn.

Zie voor
"FARMS FOR SALE"
pagina 8

A CHRISTIAN CAMP FOR YOUR CHILDREN

A camp for our children? Is that necessary? They can just as well play outside and swim in the community pool. Those who object may continue: we take the family out a few times in the summer or go camping together for a week and that should do. Maybe it should. How am I to judge? But I think I have something to tell the readers that might surprise them. Although I am going to talk about camping for normal boys and girls, I do not think of luxury camping or camping mainly for enjoyment. Salem is concerned with the mental health of its members, also of those who are far from mentally ill. You want some examples?

A boy or girl of 14 may become rather rebellious at home and turn against everything the parents say. Also against religion. Tensions grow in the family. Words fly, doors bang and parents lie awake at night with the thought: "How do we reach our child?"

Another child may not create such pressures, but present a different problem. It never seems to have a friend and is always lonesome. No matter how hard the parents try, the new friendships never last. It is always left out of the group on the street. The result is that this child may turn to a dream world. But the parents wonder how their child will learn to establish good relations with people later in life? And will it ever be able to lead a happy marriage and family life this way?

Other boys and girls complain that the religion of their parents is too old-fashioned, stuffy, and impossible for them. All they really mean to say is that they do not know what to do with it, how to apply it in the many situations of life. But in their hearts they would like to enjoy its certainty very much. Their parents wish they could help them but they do not understand the new way of living and thinking of their children and cannot reach them. In the meantime this worries them greatly.

Then we have the only child, the boy in between all girls, the bullying child, the very timid child and the immature child that would benefit so much from being away from home. We all like to see our children grow up to balanced people and sometimes do not know how to get out of the vicious circle of frictions and reactions that have developed between us and our children. This may cause us great anxiety at times, but how do we handle it?

It is generally agreed that children in those circumstances will often benefit a lot from a change in environment, such as summer-camp gives. This takes them away from the fixed situation in which their problems developed and which therefore can not be of much help by itself. Instead it exposes them to a much wider world. It shows them that other children have their problems too, that there are many nice people in the world, that you would like to do something for others when the day looks brighter and that, after a few weeks, they even long to see their parents back, who are not so bad after all.

Apart from that, we as Christians agree that these everyday problems can not be entirely solved without the grace we receive when God's Spirit lives in our hearts. Our children have to be continually reminded of this, which is normally done in the family, in church, perhaps in school and in other places. But sometimes this message can penetrate much more when it is brought by someone who can speak to the hearts of children and teenagers because he knows them and their problems so well, and when it is done in an environment where for a short **time everything is directed at this purpose.**

Both these changes are realized in the Pioneer Camps, organized by the Inter-Varsity Christian Fellowship of Canada. Through dividing the 800 acres of ground into three different camps and each camp again in groups, the campers are among friends of the same age. This way the entire atmosphere is that of the campers and their lives: their questions, their doubts, their problems and their needs. This enables the leaders, mostly experienced in this field, to tell and show the campers what the Christian faith can mean to children and young people, how it can help and comfort them in the problems and needs of their own age.

The General Director of the Camp is "Cobber". His real name is Mr. Vincent Craven and, although he is grey, he is full of vigour and strength. Many years ago, when he was 22 years old, he gave up his profession of optometrist to work for the spiritual welfare of boys and girls. With this he declined an offer to become director in the company he worked for, but according to his own testimony he has been very rich all his life. How come?

When Cobber speaks to boys and girls, he speaks as one who knows them out and out, who is aware of their problems with parents, the struggles within their hearts, their fight against all kinds of temptations that life offers, in one word he speaks as one of them. And that is also apparent from the attention he receives. But, what is so remarkable, the parents also listen intently from beginning to end.

The reason is that Cobber does not only know young people and is their friend, but he also knows his Saviour, his Great Friend. Cobber can show his audience what the cause is of all the misery in life and how we can avoid being caught in this and be of service in life. He does this in a very simple and convincing way, because he loves doing it.

The Camp, with more than 130 buildings, is located at Lake Clearwater, South of Huntsville. It opens the first Wednesday in July and campers can register for periods of two, four, six and eight weeks. Junior Camp is for ages 7 to 10, while the age for Girls' Camp and Boys' Camp is from 10 to 16 years.

The Juniors sleep in buildings and tents, the other two camps have tents on raised wooden platforms with about six iron cots per tent. Apart from the excellent Christian leadership, there are three doctors and six nurses who take care of the physical health in the three hospitals. Safety regulations are extensive and are closely followed. The food is excellent.

The waterfront at Boys' and Girls' Camp is equipped with many canoes, several full-sized sail boats, smaller sailing dinghys and water skiing gear. Juniors have rowboats and a few canoes for the older ones. All three camps have spacious docks with diving boards and large enclosed swimming areas.

The older campers can go on overnight canoe trips, hikes and covered-wagon trips, occasionally lasting several days. Horseback riding can be done at extra cost. Handcraft and completely equipped archery ranges are provided. The tests the campers can take in the different sports give them the provincially or nationally recognized badges or diplomas.

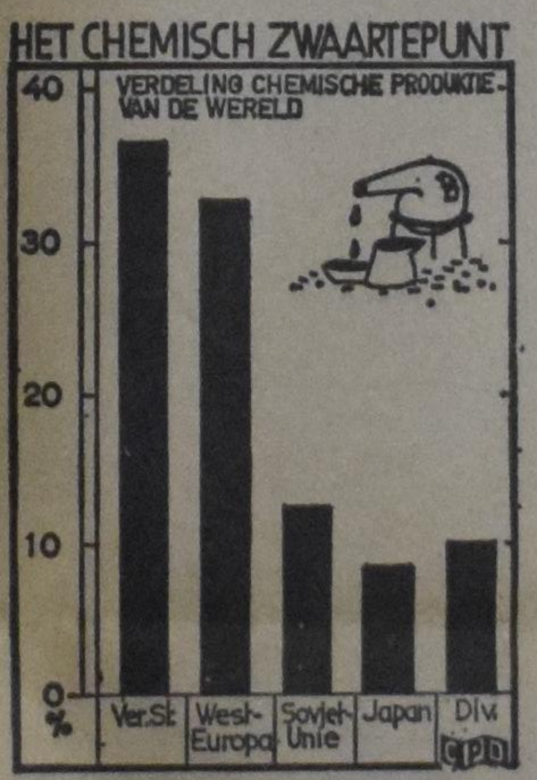
The Sundays are special days when parents and relatives may visit camp. First an out-of-door service is being held at Chapel Point. On this beautiful rock under the trees, equipped with pulpit and benches, a large crowd joins in a service much like we are used to. The campers take care of the musical part and they listen intently to the sermon. Afterward the parents can join the campers for Sunday dinner and they can take them out in the afternoon.

Every weekday there are morning devotions. The tent groups have Quiet Times at which they discuss the relation between Christianity and their own lives. Bible Study sessions are led by experienced counsellors. This, however, leaves plenty of time for the other daily activities.

I should not tell you everything. Let me close with two more details. It is often said, "Pioneer never loses a camper." The friendships that campers make and the rich memories that Camp leaves with them take care of this. Reunions, banquets, the annual Pioneer Camp Church Service and Winter Sports Camps provide the opportunities for this.

Every two weeks, when a group of campers has to go home again, Girls' Camp is the scene of heartbroken sobbing. I have not been able to find out what happens at Boys' Camp.

Why don't you give it some thought. Full information can be obtained by writing to: Camp Secretary, Ontario Pioneer Camps, 745 Mount Pleasant Road, Toronto 7, Ontario. After June 23 the address is: Ontario Pioneer Camps, Port Sydney, Ontario.



SNELLE ONTWIKKELING VAN DE CHEMISCHE INDUSTRIE

De chemische industrie van de wereld is voor het grootste deel in handen van de Ver. Staten en West-Europa. Dit blijkt uit de grafiek waarin een overzicht wordt gegeven van de waarde der totale chemische produktie in 1967. Binnen de tien jaar heeft deze produktie zich ruim verdubbeld. De produktie van plastics is zelfs meer dan verdrievoudigd. Omgerekend naar de waarde van de chemische produktie per inwoner, staat Amerika aan de top. Daarna volgen in rangorde W.-Duitsland, Engeland, Frankrijk en Italië.

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